The LUTHERAN

LUTHER IN ILLINOIS

Statue on Springfield campus

0, No. 5

OCTOBER 30, 1957

0 CENTS

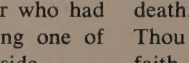
FAITH

EVEN IN THE HOSPITAL, the old pastor kept his daily diary. No longer could he record baptisms and marriages, but he noted the Bible passages he read, the names of the visitors who came to see him, and some of the things that happened during the day.

MEMBERS OF THE congregation he had faithfully served were eager to be remembered to him. "Every Sunday many of them tell me that they are praying for you each day," the new pastor who had taken his place reported during one of his visits to the old man's bedside.

"I can only send them greetings now," the old man replied weakly. "I'm sorr I can't preach the Word to them an more."

THE CHURCH was jammed for the fu neral service. Holding the diary in hi hand, the pastor repeated the old pastor' words. "He simply did not realize it, bu he was preaching the Word even wit his last breath," he said. "Here, in shaky hand, is the final entry in the diar he kept. It was written on the day of hi death. It says, 'I will fear no evil, fo Thou art with me.' A life lived in suc faith to the very end is a powerful ser mon."



The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THE CHURCH IN THE NEWS

Reformation is celebrated

Four hundred and forty years after Martin Luther nailed his historic 95 theses to the door of the Castle Church at Wittenberg, Protestants throughout the world were hailing his pioneering reaffirmation of biblical truth. No longer was Reformation Day a purely Lutheran festival. Community services were scheduled throughout the U.S. and Canada, with most major Protestant groups joining in.

The teachings of the Reformer "apply today as fully as they did in the 16th century," said Dean James A. Pike of New York's St. John's Episcopal Cathedral in a widely circulated Reformation message. "A deep sense of the common priesthood of all believers is needed today . . . It will give us real fellowship on the deepest level, rather than on the superficial bases so often relied upon today as an antidote for loneliness."

Jesuit asks Protestant tie

A Jesuit theologian who attended the recent Oberlin Conference on Faith and Order told a Minneapolis student audience that Roman Catholics and Protestants "should live and talk together in harmony and friendship."

The Rev. Gustave A. Weigel of Woodstock College in Maryland said the two groups no longer believe "silly things" about each other but are still ignorant of each other's true teachings.

"For the Protestant, his religion is based on the immediate experience o God," Father Weigel said. "For th Catholic, the experience of the divine always mediated through the holy com munity called the church. Consequentl for the Catholic nothing can be know concerning God, nothing can be state except what the holy community know and states."

From these attitudes, he said, "th Protestant in his obedience to God who he has met personally and immediate must judge his church. The Catholic c never judge the church but must b judged by her."

Emphasis on liturgy, participation the ecumenical movement, and a retu to biblical theology are the current cha acteristics of Protestantism, Fath Weigel said.

Colombia seeks church peace

Since 1948 Colombia in South Ame ica has been the scene of severe persec tion of Protestants. Led by Roman Cat olic priests and agitators, rioters h burned or otherwise destroyed Protesta churches, injured or killed worshipe Former Dictator Gustav Rojas Pini had associated Protestant missions wi communism in an effort to demonstra his allegiance to the Roman Catho Church. Putting into effect an 18 agreement with the Vatican, he barr Protestants from more than four-fift of the country which was declared to Roman Catholic mission territory.

Last May a military group ousted Dictor Rojas, announced that constitunal government would be restored in lombia. Spurred by U.S. church oups, the U.S. state department urged t religious freedom be established in South American land.

This month Colombian government encies were reported quietly moving ease anti-Protestant hostility. Six otestant missionaries were given perssion to enter the country. Provincial vernors were asked to halt anti-Protant actions, permit resumption of urch services. Bucaramanga's Fouruare Gospel Church—largest Protesnt congregation in Colombia—was pertted to reopen after an 18-month shutwn.

Sects get the blame

"Pentecostal sects" that "deliberately tagonized" Colombia's Roman Cathcs were blamed for stirring up the perution by the Rev. John E. Kelly, dictor of information for the National tholic Welfare Conference. Father lly returned from an eight-day investition of church conditions in Colombia. Roman Catholic authorities in Colom- were reported saying that "the estabhed sects have reported no problems from persecution." Named were the Anglican, Episcopal, Methodist and Baptist churches. Many hostile acts had been reported by missions affiliated with the Presbyterian Church U.S.A. and the Evangelical Lutheran Church, however.

Dr. John A. Mackay, Princeton Seminary president and expert in Latin American affairs, said the new Colombian government should get a "chance to make good" in establishing religious freedom there. He added that Colombia's Roman Catholic hierarchy could stamp out persecution in one stroke if they chose to do so.

Christian influence urged

Arkansas Christians should "demonstrate to the world that peace and brotherhood are genuinely desired by an overwhelming majority of our citizens," said Methodist Episcopal Bishop Paul E. Martin of Little Rock in a statement issued this week. Referring to the city's school crisis, the Methodist leader said "differences of opinion" existed between "sincere men and women concerning the matter of integration in the schools" but that the "great majority of our citizens are law-abiding. The real Christian must stand for obedience to law and orderly processes for settling differences within

CHURCHGOERS IN LITTLE ROCK
Worshipers leave First Methodist Church after prayer service for race peace

the framework of our government. He must express in his relationship to his fellow man love rather than hate."

The bishop had been one of the leaders in the Oct. 12 day of prayer for peaceful reconciliation. More than 6,000 attended services in 84 Little Rock churches.

Two groups act

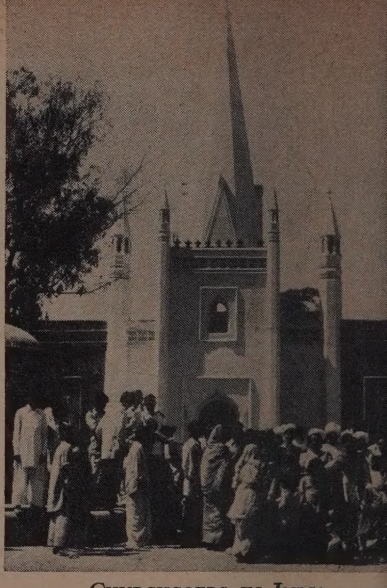
Two Arkansas groups took steps to demonstrate racial amity. At Hot Springs, the formerly separate white and Negro ministerial alliances merged into a single organization. The decision was unanimous, but spokesmen for both groups said that it had been under discussion for more than a year and "had nothing to do with the Little Rock integration crisis."

At Jonesboro, the Arkansas Baptist Student Union convention adopted a statement upholding "the equal work of all individuals, regardless of race, creed or state of life." The statement also urged "upholding the law of the land" and "abstaining from and discouraging violence in the settlement of any difficulty."

India's Christians alerted

Christians in India are in danger of being "deprived of their religious and civic rights bit by bit," the president of the All-India Conference of Christians said this month. Dr. Eddy Asirvatham told the organization at its annual meeting that it must "exercise a never-failing vigilance."

Two recent events sparked his warning, the leader said. In Raipur a four-story Protestant community center had been destroyed by a group of Hindu rioters after an Indian pastor had objected to a Hindu idol being brought into the building. In the state of Kerala, the Communist-led government adopted a measure that would place church-oper-



CHURCHGOERS IN INDIA
Watchfulness was needed

ated schools under control of the sta

The Raipur incident has never be fully reported in India's secular pre Dr. Asirvatham asserted, nor has the been "any expression of regret or sorr by any national leader or national ganization."

Pointing out that Prime Minis Nehru had ordered an impartial inves gation of the Raipur affair, the Natio Missionary Council of India last mon urged Christians "not to get agitate over an "isolated incident."

Sees change in missions

Since India's independence ma forces, "good and bad," had been loose in the country, Mr. Nehru told group of church leaders who called him to protest the Raipur riot.

The number of foreign missionari sent to India by "regular" churches h decreased, Mr. Nehru said, while tho sent by "irregular" churches had i

eased. Mr. Nehru did not amplify what e meant by regular and irregular urches, but evidently referred to the creasing activity of fringe sects in dia.

Some Indians have the impression that e British brought Christianity to the nd, Mr. Nehru said. Actually Chris- anity was brought to the country in the st century and "is thus a religion of dia," he remarked.

ingo showdown nears

It wasn't in the church year calendar, it New York State churchgoers last onth observed a "Big No Sunday." The ay on words alerted the state's Prot- tants to the issue facing voters on Nov. when they would be asked to approve disapprove an amendment to the ate's constitution allowing bingo games be conducted by churches, volunteer emen and veterans' organizations.

"The amendment is a wolf in sheep's othing," a statement by the N. Y. State ouncil of Churches declared. It would ve churches "a special and harmful gal privilege."

Gambling in any form is contrary to eas of Christian stewardship, the urch group said. "The New Testament ways opposes the idea of trying to get mething for nothing. It calls on Christ's llowers to give voluntarily and sac- icially for the support of the church d the Kingdom's work."

Not all Protestants joined in the state uncil's campaign. Roman Catholic aders were silent. Veterans' groups and emen argued strongly for adoption of e amendment.

agner president resigns

Within a week after dedication of a w men's dormitory had marked the ening of Wagner College's 75th anni- versary year, the board of trustees announced the resignation as president of Dr. David Marion Delo. Dr. Delo's five-year tenure will come to an end next June.

"Differences of opinion on administrative procedures" brought about the resignation, said Dr. Frederic Sutter, chairman of the board. Efforts to resolve the problem through special committee studies and proposals had not been completed in time to ward it off, he explained.

Dr. Delo praised the "unique contribution" which Wagner College "is making and can continue to make to Christian education." He said that before concluding his term of office he would try to complete arrangements for construction of a new chapel-library on the Grymes Hill campus.

Pastors' salaries studied

Some pastors in the ULC's Michigan Synod should get a raise of at least $105 monthly in order to meet minimum living standards, the synod's stewardship committee recommended after a study of congregational budgets.

Average base salary of pastors serving mission congregations was $304 monthly, the survey found. Average in congregations with less than 400 members was $355 monthly. In larger congregations it was $451. In addition, all congregations furnished a parsonage or rental allowance, nearly all paid for parsonage utilities and provided an auto allowance.

Minimum base salary for mission pastors should be $325 monthly, the committee recommended, with a $50 auto allowance. Congregations should also provide parsonage or equivalent, heat and all utilities, contributory pension payments, family protection insurance and hospitalization. Big congregations were urged to set a monthly minimum of

$520, with an $85 auto allowance and the other benefits.

Elwood Mann and Robert Krasa, lay members of the committee, made the survey at the synod's direction. The Rev. J. Howard Laughner is committee chairman.

Other workers listed

The 47 congregations co-operating in the survey revealed that they have a total of 103 salaried employees in addition to pastors and assistant pastors. Choir directors and organists received monthly pay varying from $30 to $200. Average salary of sextons in mission congregations was $63, in smaller self-supporting congregations $50, and in larger congregations $190. Monthly pay for church secretaries ranged from $17 to $150.

Is Thursday Sunday?

Delegates attending the annual assembly of the Disciples of Christ were a bit startled this month when pastors of two of the church's leading congregations suggested that worship services be moved from Sunday to Thursday.

Dr. Myron E. Neal, pastor of Chapel Hill Church in Tulsa, Oklahoma, pointed to the shortening work week and longer leisure period now in effect. Millions of Americans go to resort areas on Friday and return to work on Monday, he said. He proposed that the major weekly service of worship be held on Thursday evening, with a short communion service on Monday morning before churchgoers return to their daily work.

People are breaking away from old patterns, added Dr. W. A. Welsh, pastor of the East Dallas (Texas) Church, the denomination's largest. "The split-level personality is as common as the split-level house," he said. "The church of the future must break out of the mold and pioneer. A Thursday night church service would be dynamic, different and daring." He explained that "worship patterns" had never been tied to one specific day.

No more Disciples

The convention approved a name change proposed one years ago. The body's new name will be "International Convention of Christian Churches."

Lively debate preceded the vote. Advocates said that most local congregations are known as "Christian churches" and the new designation would reduce confusion.

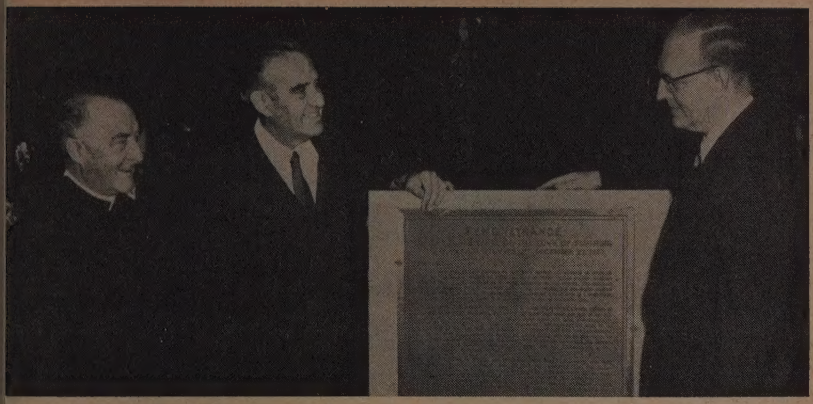
Delegates reaffirmed the two-million member body's willingness to "be ready at any and all times to respond to overtures from the United Church of Christ" to enter into merger discussions. The United Church of Christ was formed last June by merger of the Congregational Christian Churches and the Evangelical and Reformed Church.

Meanwhile, the Disciples set up a ten-year plan for missionary advance calling for establishment of 100 new congregations each year.

Nolde urges end to wars

Bigger and better sputniks, satellites, intercontinental missiles or rockets to the moon are not the chief problems of the world today, Dr. O. Frederick Nolde told a Washington audience this month. The Lutheran theologian who heads the Commission of the Churches on International Affairs said that all disarmament moves must have a deeper objective—the prevention of war.

Disarmament moves must be interrelated, Dr. Nolde said. He cited five objectives adopted earlier this year by the CCIA and the World Council of Churches. "The first was to stop atom



NEW YORK GOVERNOR UNVEILS RELIGIOUS FREEDOM PLAQUE
Gov. Harriman (center) dedicates monument to "Remonstrance"

ts. The second was to halt production nuclear weapons. We considered that pping tests without also stopping pro- ction could be an irresponsible act, be- use the nations might be in a position build bigger and better frankensteins thout a testing process."

"The third step was to encourage pro- essive moves toward a total disarma- nt program, both conventional and clear. The fourth has to do with peace- use of atomic energy and the final one the development of mechanisms for aceful settlement of international dis- tes."

eedom plea recalled

Quakers on Long Island 300 years ago otested to Gov. Peter Stuyvesant of e Dutch colony of New Amsterdam nen he issued an edict banning members the sect from his colony. The "Flush- g Remonstrance," as it was called, is lieved to be the first declaration of re- ious liberty by ordinary citizens in merican history.

This month a granite monument (*see oto*) was dedicated on the grounds of storic Bowne House at Flushing, Long Island, in honor of the 31 signers of the message. The house was once the residence of John Bowne, a defender of the rights of the religious minority.

New York's Mayor Robert Wagner said the struggle for religious freedom initiated by the Quakers' action is "not ancient history, dead and buried." The "scourge of bigotry is still openly with us in parts of our land," he explained. Also participating in the ceremonies were Gov. W. Averell Harriman and Sen. Jacob K. Javits.

And so forth

A $250,000 Protestant chapel will be erected at Idlewild Airport, New York City, the Protestant Council of New York decided. A Roman Catholic chapel, Our Lady of the Skies, was opened there in 1955.

West Germany's Cross of the Order of Merit was presented last month to the Rev. August S. Claus, pastor of St. Paul's Church, Fresno, California. The honor recalled the pastor's wartime work among German prisoners in U.S. prison camps.

WASHINGTON

By ROBERT VAN DEUSEN

HOUSING AMENDMENTS

A PERENNIAL SOURCE of controversy in each session of Congress is the housing bill. The construction industry is an important segment of our national economy, and the providing of decent homes at prices people can afford to pay touches families at a vital spot. Public and private interest groups are involved.

The result is usually a compromise between competing groups. Real estate lobbies, construction interests, financial institutions, public housing organizations, schools of thought within the government, each end up with less than they asked for. The final form of the legislation is so complex and technical that it takes specialists to interpret what has been enacted. But the impact on the national economy is real and important.

Congress handed the administration a surprise this year by authorizing almost $2 billion—more than twice what was requested—for various housing programs. Groups outside the government that favored one or another of these programs did an effective job of persuading Congressmen of the merit of their claims. Home-buyers also came in for special benefits: the new law permits smaller down payments for government-insured home loans.

Urban renewal

ONE OF THE important housing programs is that of urban renewal. This concept has been developed in recer years as a means of keeping the "inne city" from deteriorating as people mov to new homes in the suburbs. It include slum prevention by dealing with area that are beginning to run down, as well a slum clearance where sections are beyon salvage. It involves over-all planning fo future city development, and a provisio of public and private housing for thos displaced by slum clearance projects.

The federal funds available for urba renewal were increased by $350 millio for one year. Relocation payments fo moving expenses, not to exceed $100 fo individuals and families and not to excee $3,000 for business concerns, were ap proved.

Other housing

THE EFFORT to increase the number o low-cost public housing units failed, an the authorized figure per year remained a 35,000 units. The salary level for admi sion to a low-cost housing project an for continued occupancy was liberalized The construction cost per room wa raised to $2,000 for regular units an $2,500 for elderly persons' units.

A reduced scale of down payments o FHA-insured homes was adopted: 3 pe cent of the first $10,000 of appraise value, 15 per cent of the next $6,000 30 per cent of the rest. This will give boost to the financing of low-cost home

The amount of loan authorization fo college faculty and student housing wa raised from $750 million to $925 millio with loans repayable over a 50-year pe riod. Nonprofit hospitals were mad eligible to receive loans for housing stu dent nurses and internes.

The President was given a special fun of $350 million, which he may alloca to buy mortgages on houses for th elderly and for disaster victims.

YOU CAN'T SAVE YOURSELF

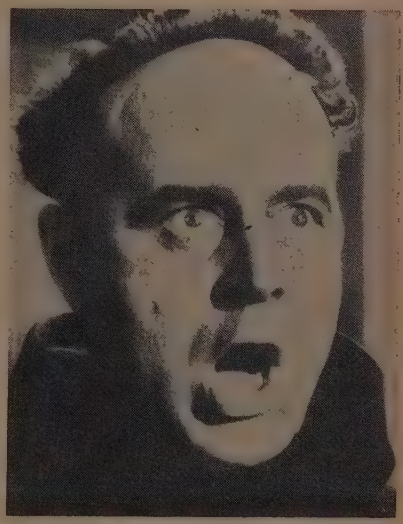
BIGGEST AND OLDEST OF HUMAN ERRORS IS THINKING WE CAN WIN ETERNAL SECURITY BY OUR OWN EFFORTS . . . .

PROTESTANTISM IS BUILT on the doc-rine of salvation by grace through faith. race is the love with which God accepts s regardless of our merit. From the side f God, salvation depends upon grace, ut from the side of man it depends pon faith. At first sight the concept of ith seems simple and yet—in the history f Christianity—it often has been misun-erstood and perverted.

The most common perversion of faith to interpret it as meaning belief. Many person has rejected Christianity because e thought that its main requirement was at he close his eyes, swallow hard, and elieve certain things. Luther attacked is misunderstanding of faith as he ound it in the medieval church.

Faith had come to mean that one must ccept the doctrines taught by the church. uther saw that this meant that faith had ecome a work that must be performed win salvation. Consequently, the more nbelievable the doctrine, the more merit ere was to be earned by subjugating ne's reason and believing it.

GOD'S GRACE is not earned, anymore an a parent's love for his child is rned. Faith, therefore, is not that by hich we earn grace or make ourselves orthy of it. Faith is the acceptance of od's grace. God's grace alone can save an. But this does not mean that God eats us like pawns. Salvation is a per-nal relationship between God and man.



. . . . LUTHER'S CHIEF ATTACK WAS AGAINST THIS SELF-HELP IDEA

Unless man makes his response there can be no such relation.

The first aspect of faith, therefore, is that of decision or commitment, the giving of oneself to God. To have faith, we must commit ourselves. If a man tells you that he has faith in your ability as a driver but if he persistently refuses to get into your car, you can be sure that his faith is not real. A man reveals in what

y WILLIAM HORDERN
r. Hordern is a professor at Garrett Bib-al Institute in Evanston, Illinois.

he has faith by that to which he commits himself.

It is important that we do not forget this element in faith. It is dangerous to suppose that we can grow into Christianity as simply as we grow into adulthood. Today we are aware that a person may reach the legal age of adulthood without having achieved adult maturity. Similarly, a man may have dwelt in a Christian environment all of his life without becoming a Christian.

This is not to say that every Christian must undergo a dramatic conversion experience or that he must walk down some sawdust trail. But it does mean that, just as sooner or later the child has to make the decision whether or not he is to live by the principles of his home, so the man reared in Christianity has to make his own decision to accept or reject it.

INFANT BAPTISM, as Luther taught, is the perfect symbol of the fact that God accepts us long before we accept him. Just as the baby is born into a family that loves him, irrespective of his behavior or his usefulness, so he is born into the love of God. Before he can love God, God loves him.

But the time must come when the child, grown to the age of responsibility, will make for himself the decision to accept the love given to him so freely. Therefore the church has the rite of confirmation. Unfortunately, confirmation is all too often entered into because one has reached the age when it is the "thing to do." In a real sense the Christian needs to re-confirm himself every day. But the ritual of confirmation keeps before us the truth that the grace of God, given freely to us, has to be accepted by our own decision.

FAITH, HOWEVER, is not just decision or commitment. Behind decision there lies trust. Luther fought the church of his day by insisting that faith is primarily trust, not belief. Correctly speaking you can only trust a *person*. If we say that we trust some *thing*, we are misusing the word.

Trust is an attitude that exists between persons in their relationship with each other. Trust is a fruit of love. To trust God, therefore, is to enter into a personal loving relationship with God.

Personal relations always call for some degree of trust. We can never prove that a person is trustworthy. We must take the risk and trust him. We may trust a person so implicitly that we will put our life into his hands, but we cannot logically prove that he is worthy of such trust.

In business affairs, or in relatively impersonal relations, we have contracts and other insurance against the lack of trustworthiness. But we cannot do this in intimate personal relations. To demand proof of a friend's trustworthiness destroys the friendship. The marriage service is a classic expression of trust. A man and wife do not present iron-clad proofs of their love. They pledge themselves to each other "for better or for worse, for richer or for poorer, in sickness and in health." That is what it means to trust someone.

TO BE SAVED by grace through faith means that we are saved by God's grace through (not because of) our trust in God. Faith is the commitment of our lives to God because we have trusted him. Salvation comes to a man when he trusts God fully and completely.

But here man finds a problem. He does not want to trust God completely. He wants some assurance, some proof in advance. He is prepared to trust God only so far as God proves himself to be trustworthy. Man is like the husband

ho trusts his wife only so far as he has roof—and hires a private detective to by upon her.

To trust God means that we put our fe in God's hands and cease trying to ve ourselves by our own power. But it precisely this that we fear to do.

Recently an alcoholic told me how he ad dragged himself and his family down ntil they hit what he called "rock bot-m." Only then did he turn to God and nd a cure. He confessed, "The thing at kept me back so long was that I was etermined to cure myself before I came God. I wanted to be worthy of what od could do for me."

That is precisely what theologians have en trying to say. Every man longs to ake himself worthy *before* he comes to od. We are afraid to trust God's love one. We want to have our own hold on God which will force him to keep s contact with us.

THE RELIGIOUS HISTORY of man is thus long story of man's determined effort make himself good enough, to get a aim upon God that will force God to cept him. An obvious way to do this is rough morality. If one lives a good-ough life, he feels, he will not need to ust God. He will have a claim to pre-nt to God.

Other ways are believing the right eeds, joining the one true church, and on. But none of these attempts at self-lvation can succeed. They lead to self-ghteousness, not righteousness. They e not saving faith.

The refusal to trust God also shows itself in the attempt to find a proof of God's trustworthiness. Often students come to a professor of religion and beg for a proof of Christianity. They want to believe, but they do not want to trust God alone, to take him at his own word. They put their first trust in their own reason and only when Christianity passes its test can they accept it.

THE SAME lack of trust appears in those forms of modern religion that try to prove Christianity by relating the earthly fruits of wealth, health, and success that follow religious belief. We have lost the trusting faith of the Hebrews who, threatened with the fiery furnace, did not stop to bargain with God. They trusted that he could save them. But whether he would do so or not, they were prepared to take their stand for him and let the chips fall where they may.

Because man dares not put his whole trust in God, he continually strives to build his tower of Babel that will reach into the sky. He puts his real trust in his own goodness, in his church, his country, his race, his reason, or in anything but God.

It was the great genius of Luther that he put his finger with unerring insight upon the heart of the problem—the need for absolute trust in God, and God alone. Wherever Protestants try to put reason, the church, the creeds, or their own efforts into the first place, they leave the path of Luther and, what is worse, they miss the Christian way.

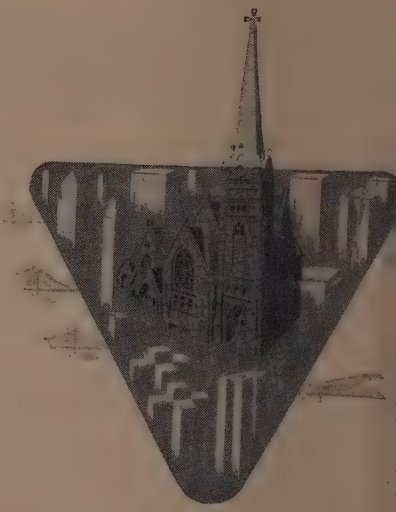
IN HIS LIFE Christ is an example, showing us how to live; in his death he is a sacrifice, satisfying for our sins; in his resurrection, a conqueror; in his ascension, a king; in his intercession, a high priest.

—MARTIN LUTHER

NO RETREAT ON GRANT STREET

IN PITTSBURGH'S DOWNTOWN AREA—THE "GOLDEN TRIANGLE"—A LUTHERAN CHURCH IS HOLDING ITS PLACE AND MINISTERING TO THE CROWDS PASSING ITS DOORS

By BETTY LAWRENCE



IN THESE DAYS of near-frenzied positive thinking, the downtown church stands almost alone in a dark pool of wholly negative thinking. Countless articles have been written about the plight of the church unfortunate enough to have been founded in an area where progress came along and staked a claim.

There's no arguing with progress especially in the downtown areas of a big city. Everything goes down before that ruthless scythe. The ebb and tide of the 40-hour week take over. This is no place, it has been said, for a church. The church must go out into the suburbs where the people have moved.

THIS IS NOT the picture of First Lutheran Church, firmly planted on Grant Street in downtown Pittsburgh. First Church has problems, to be sure. It must somehow spread to make room for more people, and there's no place to go but up!

Pittsburgh's "Golden Triangle" has completely surrounded and tightly squeezed in this 80-year-old United Lutheran Church building. One by one the glass, aluminum, and steel skyscrapers have edged closer and higher until now the last bit of available ground to the right of the church is sprouting forth another 19-story resting place for clatterin typewriters, IBM machines, and tel phones.

First Church's pastor is elated by a the push-up buildings surrounding hir They are filled with people, he gloat And people are what First Church serve For 121 years First Church has looke out for the welfare of people, has l them to God, and now in this new era is keeping in step with the times, matc ing its service to their 20th century nee

"LEAVE THE downtown area? Tha ridiculous," says First Church's D Harold R. Albert. "For here is whe the church can demonstrate that there no separation between the spiritual a the work-a-day world. The same g who taps away at a typewriter all d will also hold the communion cup. S slips into the church for the Wednesd noon service and if she is late she oft finds the church packed to the doors.

"It is exhilarating for her. The dow

The hand that taps the typewriter also holds the communion cup

own world of business is filled with peo-
e like herself, reaching for an intimacy
ith God. She comes, as they do, to
ow God."

First Church provides a 25-minute
Vednesday noon service for women,
hursday noons for men. It talks to them
the language of big business, of swift-
oving pace, of 20th century confusion.
helps them face up to God to whom
ey are just as responsible for their daily
ork and daily personal relationships as
ey are for Sunday morning in church.

FIRST CHURCH, caught in the incredible
affic of a big city, has had its own traffic
oblem to solve. During the 1957 Lenten
onday services, the church was often
filled the ushers had to serve as traffic
ps! The two side doors were used for
trance, and the main central doors were
it only! The church accepts the hard
ct that during this throng's lunch-hour,
people will have to eat, attend the service,
and get back to their desks in 60 minutes.

NO, DOWNTOWN CHURCHES do not necessarily have to be dying institutions. Nowhere is the church more necessary than here.

"O.K.," says Dr. Albert, "so this is where greed runs rampant, where ulcers are cultivated, where people walk on people to climb higher and higher. Then it is here where the church must stay."

Dr. Albert came to First Church from a pastorate in Columbus, Ohio. He knew that many of the big-city churches were struggling for life. Apparently everything is against the downtown church. Community life is not possible. Members are strangers to one another. There is scarcely telling who "belongs" and who does not.

And yet, he mused, this is good. Each individual stands alone. He comes to re-

fresh himself at the church, grateful that rooted fast in this wilderness of man and metal, there is a place of quiet strength.

EXCITING people "wander in." Chorus girls never make headlines by walking into a church and requesting private communion. But Dr. Albert recalls one beautiful girl from a road show who did that. She came to his study, unannounced. "It's a Lutheran church," she said simply, "and I'm far from home. Please may I have communion?" She came back to the church during her week's stay in the city and sang at the Wednesday noon service.

Ada Kennison, Grace Eagen, and Mildred Coriell all work in the towering Kopper's Building close by, yet seldom see one another. They eat their Wednesday lunch together at First Church and work out their monthly schedule of unpaid volunteer service in the church.

First Church has a full-time kitchen manager and cook. Over 700 plates a week are served. The waiting-on-table is done by volunteer church women, almost 100 of them on call.

LAST FALL two eight-week evening schools of instruction were offered. After a leisurely dinner where fellowship is stressed, courses were offered in Bible study, teaching methods, hymnology, Reformation, church and healing (a popular course) and basic Christian teachings. There were 124 people who attended the first course. Only a small minority were members of First Church. This was an avenue the nonmembers needed to travel. It would lead to church membership, not always at First Church, but somewhere.

Downtown minds, sharpened by the business mill, are challenging, alert, questioning. Lately a group of businessmen approached Dr. Albert and asked for a specific time in which they could meet with him and talk over their spiritual uncertainties. Not one of these men was a member of a church.

Dr. Albert was thrilled that the men came of their own accord to hear "the other side of the question." These were men turning their faces to God, ready to listen. Scattered throughout the immense suburban areas of Pittsburgh or any other large city, such a group could never come together—except at a downtown church!

FIRST CHURCH anticipates the needs of the young people and provides a full Sunday evening for them, 7:30 till 11:00. There is a mailing list of over 200 young people which nets an average attendance of 80 future church pillars. This group is known as the do-it-yourself department of First Church. There is no adult supervision, only the over-all eye of the church. Self-managed entirely, they formed a choir and sang at the city prisons. They form car pools and visit mental institutions. They arrange for their speakers and schedule their own programs. They plan, and cook, their Sunday evening snacks. The favorite? Sloppy Joes!

A young married couples' group with an astounding statistical history is part of this church's modern story. Reorganized just two years ago with four couples, it has now grown to over 40 couples. Half of these men and women are one-time members of the Roman Catholic church. Questioning young people, all under 35, coming to a downtown church where anonimity is possible to find the answers they are seeking.

A BEAUTIFUL and rewarding experience occurred during last Holy Week. A 5:30 communion (revolutionary idea!) was offered to the business people. Here "in the hot heart of things" the church was filled with people tired after a busy work day, but not too tired to participate

Coffee hour after church: people don't need to remain strangers

a communion service! Dr. Albert has
) assistant pastor. To facilitate the serv-
e a duly-elected elder was asked to as-
st at the altar. Downtown people, miss-
g street cars, buses and trains, expect-
g a late dinner, all shared thankfully
this worship service.

There's a coffee hour after the Sunday
orning service. All who are in church
e invited to stay. Many do. Dr. Albert,
soon as possible, comes downstairs,
ounts a platform, takes up a micro-
hone, and greets visitors. A feeling of
hristian brotherhood prevails.

A few minutes ago the Creator was
orshiped in reverence and Lutheran
gnity. Now, with a feeling of well-
eing, the people "get to know one an-
her." Visitors tell where they come
om, members introduce their guests,
oung people home from college, service-
en-just-plain-home, give their names.
ere are not close-knit Lutherans, but
utherans opening up to receive brothers-
-Christ.

First Church shoulders a big respon-
ibility, even to the organist! For he dare
ot be late playing his noonday chimes;
e office girls tell him they "go to lunch"
his hymns!

PART OF THE Sunday morning service is heard over the air. Miss Hamilton, the church's long-time secretary, treasures the many beautiful letters that come in each week. "Nearing victory to regain my health, your services have been of inestimable value to me. Hearing a Lutheran service in my own bedroom is as much a miracle as the gift of returning health" . . .

"We are Methodist, but we always listen to you. I have been terribly discouraged, and frequently it is a struggle for me to believe in anything. But your sermons about love helped me greatly." . . . "I am a Lutheran, 80 years old and I live on top of a hill. I do appreciate your services over the air since I can no longer attend church." . . .

OF COURSE First Church has problems. All is not rosy. An adequate staff is desperately needed. Church renovation is needed. But this congregation, 121-years-wise is meeting current problems, will solve this one too. What is important is that on last Good Friday the church was there to serve over 1,700 people at the afternoon service, and it is there every day, "open for worship!"

SCAFFOLD FOR DELINQUENTS

It wasn't to hang them — but to give them an interest in the work of the church and to help them use their energy in a constructive way

THE REV. WILLIAM VOELKEL knew something was wrong as soon as he walked inside the entrance to St. Paul's Church on the west side of Cleveland, Ohio.

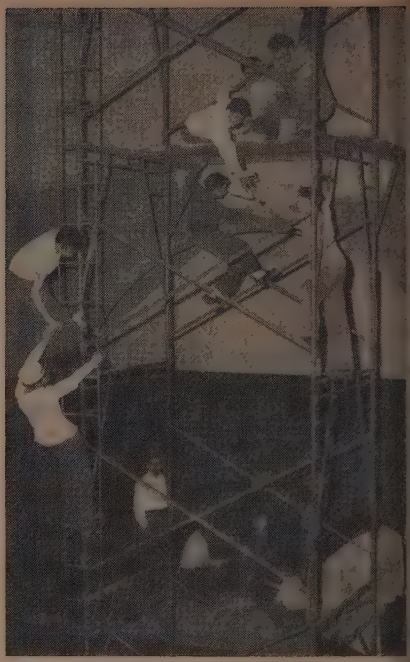
From the hallway close to the sanctuary came the sound of racing footsteps and boys' voices.

Turning into the hallway, the minister saw two boys run from the recreation room and squeeze through a side window that had been jimmied open.

He walked to the recreation room. It couldn't have looked worse if it had been caught in the tail of a tornado. Chairs and tables had been overturned. Pictures had been torn from the walls. Books, games and papers were scattered around the floor.

Offhand, it looked like a case for the police. But Mr. Voelkel said he never thought of going to the police. In his three years as minister of the church, he had seen too many of the young people from shabby homes in the neighborhood drift into a life of crime after a trip to juvenile court.

By WILLIAM DINWOODIE
Religion Editor, The Cleveland News



A girl in blue jeans and a pony tail was the leader among an all-male crew of teenagers.

THIS PROBLEM he would handle himself. There was one thing in Mr. Voelkel's favor. He had recognized the two boys as infrequent visitors to "recreation nights" in the church. He was almost certain they had seen him. He would wait for the boys to come forward and make the first move.

The minister hadn't long to wait. Six boys, including the two he had seen in the hallway, came to his study the next day. They freely admitted messing up the lounge.

"We're sorry we did it," an older boy, 15, said. "We thought you'd turn us over to the cops. Why didn't you?"

"I had a better idea," Mr. Voelkel replied.

"What's that?"

The minister leaned across his desk
nd said:
"Go back and clean up the mess you
ade and while you're about it, you can
ash the walls and ceiling and scrub the
oor."

THE BOYS were quick to accept the
roposal. For the next four days, work-
g after school, they were busy setting
ings right in the recreation room. When
ey'd finished "it shone as it never shone
efore," Mr. Voelkel said.

A day or two later the boys came to
e minister's study again. They said
ey'd noticed a 25-foot scaffolding go-
g up in the gymnasium.
"If you're planning on a painting job,
hy not let us do it?" one boy asked.
We'll get Sally to help us."
"Sally?" Mr. Voelkel was puzzled.
Who's Sally?"
"She's a girl around the corner and she
n do everything we can do, only bet-
r," the boy explained.

Somewhat dubious, the minister agreed
allow the boys to proceed and pur-
chased the paint and brushes for them.

The boys were all on hand when the job was supposed to start and so was Sally.

A bright little girl with a pony hair-do and blue jeans, Sally quickly climbed to the top of the scaffolding and went to work on the ceiling. Two of the more adventurous boys joined her. The others started to paint the side walls.

FROM THE BEGINNING Mr. Voelkel worked beside the young people. Soon they were coming to him with their personal problems. They took a new interest in the activities of the church. Before the job was half finished, two of the older boys were admitted to the instruction class for church membership. The others, including Sally, were enrolled in the Sunday school.

"I can't tell you how happy I was when they finished the job," the minister said. "Yet, to me, it wasn't the end. I look for these young people to provide a pleasant sequel to the painting story in years to come."

JESUS LOVES VIC

"JESUS LOVES ME" was Vic's choice for the song which is a part of our bedtime ritual. As I started, "Jesus loves me, this —" Vic interrupted with, "NO! Mama, NO! Jesus loves ME. Sing Jesus loves ME!" It took me a few seconds to realize what he meant, but then I sang "Jesus loves Vic —" That was what he wanted. He turned over and went to sleep.

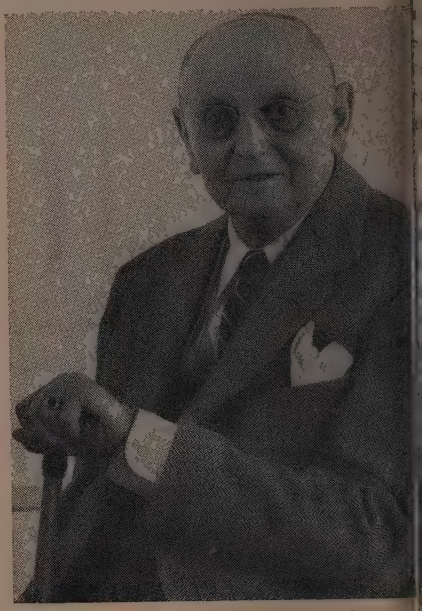
How much does a two-year-old understand? More than many of us do in a lifetime it seems. If we really realized that Jesus is interested in Frank, Sam, and Helen and not just *people* we would be free of much frustration and anxiety. If we were secure in the knowledge of His love we would find ourselves able to cope with our problems, joys and decisions.

The next time I stay awake trying to solve a problem all by myself, instead of sleeping pills or counting sheep, I'm going to try a song—"Jesus Loves Jan." I'm convinced that Vic had something.

—JANIS PATTON CONRAD

The Rich Man's Billy Graham

For 30 years a Lutheran pastor has been operating in the upper levels of world society, making numerous enthusiastic converts



Dr. Frank N. D. Buchman, founder of the Moral Rearmament movement

PEOPLE FROM AROUND the globe got up. One by one they publicly confessed their personal and national sins.

You had the feeling that this "assembly of nations" to which they had come at Mackinac Island, Michigan, was a combination of a revival meeting and a training course for revolution.

A tribal chieftain from Nigeria, Michael Kubienje, dressed in native garb, told how he had cheated in his office and finally was led to pay back 200 hours of pay he claimed but hadn't worked for. He also related how he had made up with his wife after marital difficulties.

A British settler in Kenya—Lady Eleanor Cole—testified that she and people like her "must take a good share of the blame for the Mau-Mau uprising in Kenya." Apologizing for the "pride and superiority of the British people," she said she was spending her life in making restitution.

A former Korean cabinet minister, Mrs. Park Hyun Sook, told how she had been healed of bitterness toward Japan, Korea's former enemy.

And on and on it went.

By WILLMAR THORKELSON
Religious News Editor for the Minneapolis "Star"

ALL THE PEOPLE who gave the testimonies credited their changed lives to the Moral Re-Armament (MRA) movement. Changing themselves, they felt, was the necessary first step in their revolution to "remake the world."

Moral Re-Armament sponsored the "assembly of nations" during the past summer in its new multi-million dollar center on Mackinac Island. The Mackinac center is the new world headquarters for MRA, its former center at Caux, Switzerland, having been closed "for the present."

The MRA movement was started in 1939 by Dr. Frank N. D. Buchman, a United Lutheran minister (on the clergy roll of Ministerium of Pennsylvania)

ad is a successor to the Oxford Group, hich he also founded.

MRA people tell you they are engaged an "ideological war." Their weapon an idea: that everything will change if ou live with absolute honesty, absolute urity, absolute unselfishness, and abso- te love.

EACH MORNING in "quiet times" you ek the guidance of conscience and cord on paper the thoughts that come you. Then you judge these thoughts ainst the four absolute standards. The eas that survive constitute your "guid- nce" for the day.

Since MRA is a movement and not an ganization, you can't join it, but you y to live it. It is not restricted to Chris- ans. Many Moslems, Buddhists, and eople of other religions attended the lackinac assembly.

It is aimed primarily at leaders—in overnment, industry, labor, education nd student organizations—who came a housand at a time to Mackinac (for an verage stay of two weeks each) to be eeped in MRA ideology and to learn ow to advance it.

MRA'S IMPLIED CLAIM that it alone can do this, and solve the world's problems, becomes irritating to the outsider. Yet many things about MRA impress you, such as:

—The evident wealth and resources behind it.

—Devotion and discipline which people in MRA display for their cause.

—Encouragement and endorsement it has received from many of the world's leaders.

The new Mackinac Island center, with accommodations for 1,000 persons, is the most obvious evidence of MRA's affluence. Completed last spring with donations from more than 100 industries, unions, and the giving of thousands of individuals, it has no debt, although its replacement cost has been estimated at $7 million.

The center includes five buildings—a three-block long residence hall, two lodges, a combination dining and assembly area, and a theater. For plushness, it rivals the fabulous Grand Hotel just a short horse-drawn buggy ride away. (No automobiles are permitted on the island.)

epresentatives from Japan and Brazil at the MRA assembly of nations listen to proceedings over arphones which provided immediate translation of speeches and motions into five languages

MRA underwrites the cost of bringing many of the overseas people to the assembly. This is a big item when you consider that four chartered planes came from Asia at the start of last summer's assembly.

PERSONS COMING to the MRA center are not charged anything. They give as little or as much as they please. The movement is dependent on gifts—"most of its support comes from sacrificial giving of men and women in all walks of life who put as a priority the building of a new world," one congressman friendly to MRA explained in the *Congressional Record*. Big corporations donate food, clothing, furnishings, and other supplies.

Although it has no formal organization, MRA has hundreds of full-time workers around the world who operate from regional centers. They receive no salary but other MRA adherents share their resources with them. These workers have the zeal of evangelists in spreading MRA.

MRA has no rules of conduct aside from the four absolutes. Yet an unwritten code of discipline was observed at the Mackinac assembly. For example, no drinking or smoking was evident. Women did not wear lipstick. Although numerous college-age young people of both sexes were present, there was no obvious romancing.

YOU ARE CONSTANTLY reminded at MRA meetings, and in its publications of the high regard in which many world leaders hold Dr. Buchman, MRA's founder.

When Dr. Buchman turned 79 last June, he was greeted by such men as the president of the Philippines, the prime minister of Burma, and the prime minister of Thailand.

When Prime Minister Kishi of Japan was in Washington early in the summer he spoke by telephone to the MRA assembly at Mackinac and thanked Dr. Buchman for "the leadership you are providing for the Asian nations." He told the 100 leaders from the Japanese youth federation present he was expecting "a lot from you" when they returned to Japan.

A current big project of MRA is to try to get the French and Algerian leaders together. There is a feeling that if only they could be infused with MRA principles peace and freedom might come to a troubled area.

MORAL REARMAMENT has been credited with winning back thousands of fallen-away church members. It is also said to have helped solve many labor-industry disputes and to have helped labor unions rid themselves of Communist leaders.

Strong criticism of MRA has come from some leaders of religion and labor. Roman Catholic leaders have condemned it as dangerous because it "follows a Protestant system" and bypasses the Catholic church. A group of laymen and clergymen in the Church of England criticized the lack of biblical concepts of sin and grace in MRA and its technique of group pressure used on individuals attending its meetings.

Theologian Reinhold Niebuhr says MRA has "extravagant pretentions." Lutheran clergymen have criticized MRA for suggesting that people can live perfect lives on the basis of law instead of from a Christ motivation. They have also hit at the movement's "lack of humility" and lack of theology.

MANY CLERGYMEN are not only willing to defend MRA but endorse it enthusiastically. Bishop Bengt Jonzon (re-

(*Continued on page 24*)

lore than 100 Japanese uth leaders (above) re among representa- es of 33 countries at e Mackinac meeting.

elegation from long- oremen's union at Rio Janeiro, Brazil (right), esent gift to Drr Buch- an. They told assembly at MRA had enabled eir union to free itself esent gift to Dr. Buch- m the Communist rule.

(*Continued from page 22*)

tired) of the Church of Sweden claims that MRA has "brought thousands of dead Christians to life again." At Mackinac, Bishop Jonzon told me that MRA had meant a new beginning in his life. Before he encountered MRA, he said "I only thought of how I could get people into church." Since then, he said, his emphasis has been "how I can help people."

DR. BUCHMAN has baptized some Hindu adherents of MRA into Christianity, Bishop Jonzon reported. However, he emphasized that there is no proselyting for Christianity among the many non-Christians (Moslems, Buddhists, Confucianists, and others) interested in the movement.

Luigi Rossi, owner of the newspaper *Informatore* in Italy, and a Communist until he encountered MRA, said MRA made him realize that the articles he had written were not moral.

"I decided to change," he said. "I apologized to the Catholic priest whom I had insulted in many articles."

Angelo Pasetto of Milan, Italy, ex-Communist leader there, said it is difficult to say how many persons have gone back to the church because of the influence of MRA.

Some union leaders oppose MRA. The International Confederation of Free Trade Unions (ICFTU) issued a report a few years ago saying that MRA has "encroached" on the field of trade unionism.

Trade unions were warned that MRA is "trying to upset the trade union movement." The ICFTU executive board expressed concern that "the sources from which MRA draws its necessary funds are completely unknown," and added: "It needs strong financial support for the upkeep of its considerable machinery, for running the vast MRA-owned hotels, for the holding of congresses, for the trips of its 'teams,' for paying the traveling expenses of delegates and for the very large-scale expenditures of MRA. These amounts can by no means come from the workers in the ranks of its supporters."

WHEN DR. BUCHMAN'S 79th birthday was celebrated at Mackinac last June 4, he received congratulatory messages from members of the executive board of the United Automobile Workers' Union in Detroit and from trade union leaders in Berlin, Paris, Rio de Janerio, and Singapore.

What will happen to MRA when Dr. Buchman dies?

The founder of the movement is crippled by arthritis or some similar ailment and had to be helped to the stage when he spoke at the Mackinac assembly. But he still appeared alert and obviously was in touch with MRA developments around the world. (They are reported to Mackinac headquarters by teletype.)

He enjoyed "catechizing" the people at Mackinac and getting them to repeat together statements like the following:

"No one should leave this assembly without an adequate strategy to be able to meet any problem, however difficult."

MRA people insist that the movement is bigger than one individual and will continue long after "Frank" (as Dr. Buchman is usually called) dies. The movement has produced several lieutenants, but whether anyone of them could achieve Dr. Buchman's stature remains to be seen.

Whoever becomes the next leader of the movement will undoubtedly insist with Dr. Buchman that:

"The lesson taught at Mackinac is the answer to save the world."

FIVE MAKE A FAMILY:

A LOT TO LEARN

SUSIE ENJOYS getting to Sunday school arly with me, now that I am a regular ssistant teacher. She carried the large ash cards Marilyn Mawson had made ith the new and unusual words on them, eaving the carefully rolled-up oilcloth ap for me to bring.

Funny how easily the title "assistant eacher" fooled me. Since another teacher ould be "teaching the lesson" and lead- ng the discussion after the children had one their part of the work, I had pic- ured myself as just going along and help- ng an occasional bright child to look up eferences in the Bible dictionary, or help- ng a few of the very slow ones to under- tand what had been read in class.

MY BUBBLE BURST the very first Sun- ay when I found that to be of any help had to study the lesson as carefully as he regular teacher and find what refer- nce materials were suitable.

Bobby Franks was already there and eady to greet us even though we were fteen minutes early.

"Hi! I've put out the study books and nough Bibles for the people who forget o bring their own. OK?"

"Very much OK. Want to take this ap and mount it on the easel where veryone can see it?"

"Sure." He took the map and unrolled carefully. "Say, you've got the names n here but no boundaries."

"Silly," scoffed Susie. "Don't you re- nember we aren't sure just where the di- isions belong? They changed so often nd scholars aren't quite sure just where the divisions go." She didn't mention that she had asked the same question and received the same answer herself.

She came over to look at the map and he picked up the flashcards. "Plenty of words to look up this week. Maybe I'd better get to work so I'll be able to tell the class when we get into the lesson." He started off with the whole bundle toward the reference shelf.

"Better take one at a time and be sure you can explain it in a way the rest will really understand before you go on to a second one."

"Check." He grinned and put all but one back on the table. "Human sacrifice. That sounds like a good one. We've talked about that in school, but I'll see about it in the Bible."

WATCHING HIM I felt a glow of pleasure. Bobby had been one of the trouble makers at the beginning of the year. Everything was much too easy for him. He was bored and took it out on the children around him.

Cora Pitcairn, the sixth grade teacher, was at her wits' end to keep him interested until she hit on this plan of having extra work for the brighter children. It was really she who worked out the plan of using assistant teachers to work with individual children. She had quite a time selling the idea to the rest of the department, but it is surely working if Bobby comes to Sunday school fifteen minutes early instead of fifteen minutes late and gets right down to work.

Even if there had been no other visible

results of this new method of conducting the class, the change in Bobby would have justified every bit of the extra time that's gone into setting up the program.

Cora herself appeared with the other teachers close behind her. There was an air of purpose about all of them which is also new. No more waiting around aimlessly for Sunday school to begin, dragging along through an opening period which both teachers and pupils found tiresome but which everyone felt helpless to change.

Joan Harkins appeared next, starched and curled like a little doll in a glass case. Poor child. She is pretty as a picture, but she doesn't realize that the other children aren't going to accept her for her sweet appearance. They like people with more solid qualities—friendliness, humor, willingness to enter into group plans.

Susie looked at Joan, then pointedly turned her back to speak to Bernice Kline, her own teacher. Cora and I both saw what had happened. We exchanged a baffled look, then Cora said, "Mrs. Kline, I wonder whether you'd help these two little girls give out the hymn books? If you hand them down from the shelf to Susie, Joan could put one on each chair."

Joan smiled prettily. "I'd love to help but I'm afraid it might muss my dress."

"NOT IF YOU just take one at a time from Susie and lay it on the chair. Your dress is lovely and we certainly wouldn't want to muss it. But we don't want to get the idea either that you're a candy toy and might melt!" Cora's voice and expression were full of affection and laughter. No child could resist her. Joan trotted after a reluctant Susie.

Ron Jenks and Hatty Carter appeared next. Perhaps it's the fact that they are both slow in school that forms a common bond. They have both been "left back" which puts them in the fourth grade in school, but we have let them go on with their friends in the church school. That means they need extra help if they are to get anything out of the study books.

One of the other assistants was soon drawing them into a corner to read with her an Old Testament story book designed for primary children.

AS THE REST of the children came in each was given a task related to the study or the worship of the department. I could feel the momentum picking up as clearly as I can feel it as the car gets under way.

At the sound of the piano's opening notes most of the children took their places without even a reminder.

Only Bobby Franks was still at work. I walked over and laid a hand on his shoulder. "Time to join the rest," I smiled.

He jumped. "Time? I didn't know it was time. Do I have to stop? Golly, there's a lot to learn."

"And a lifetime to learn it. Maybe you'll turn out to be a scholar who spends his whole time finding out more about the Bible—things no one has known before."

He shook his head. "I'm going to be a scientist, but maybe I can find out a lot about the Bible, too." We moved over to the rest of the group who were singing "A Mighty Fortress" which they had been rehearsing for several Sundays.

So Bobby was going to be a scientist. I thought of another boy long years ago who was going to be a lawyer. God had other plans for him. I wondered whether these children would carry out God's plans for them as well. Looking around the class I felt a funny prickling at the nape of my neck.

WORSHIP NOTEBOOK

SUGGESTIONS FOR IMPROVEMENT

Our worship isn't all it ought to be, ut we can do something about it. Most f us face a not-too-distant day when a ew *Service Book and Hymnal* will be- ome our guide to worship. When we ake the changeover, which will bring ith it many new and different features our worship, we can do a little house- eaning. Now is the time to start think- g about it.

We Lutherans agree that it is not neces- ry that our outward expressions of wor- ip must be the same everywhere. We so agree that for the sake of good order certain degree of uniformity is desir- ble. In these days when families tend move frequently, when vacationers avel much about the country, our serv- es should be much the same wherever e go.

We do not wish to make laws requiring ir congregations to conform. That isn't ie Lutheran way of doing things. All e can do is to outline a few principles nd make practical suggestions.

First is the suggestion that a congre- ation determine to follow the order of ie Service Book. If you're going to use ie book, it ought to be used properly. here is no good reason for receiving the fering before the sermon, or for singing e doxology at the time of the offering. or should portions of the service be mitted, for example, the hymn before ie benediction. It tends to defeat the itural progress of the liturgy to make l sorts of little "decorations" on it.

I am one who deplores the use of a ayer said aloud by the pastor in the rthex after the last hymn. Anthems are not necessarily a part of the service. I'd like to suggest that some Sunday the choir simply omit it, instead of feeling that it *must* sing one every Sunday.

Nor should there be any breaking up of the liturgy for "special features" on some Sundays. If we have special "emphases" on various parish organizations, community appeals, awards to scouts, or any of the other "intrusions" requested of the pastor, who will say where the line is to be drawn?

If the pastor wants to make a special emphasis for the youth of the parish, why not take the First Sunday of Epiphany, with its Gospel of the child Jesus in the Temple, and build the hymns and sermon around this theme. He might invite the president of the Luther League or another of the young people—properly vested in cassock and cotta of course —to read the Epistle.

The same could be done for a Sunday which stresses men's activity, or missions, or education. The special emphasis would find its expression in the hymns, sermon (both geared to the propers of the day), and the participation of a representative of the group. There would be faithful conformity to the pattern of our service book and the service would still be an act of worship.

Cantate Sunday (Fourth after Easter) is a natural place in the church year for observance of the part music plays in the church's life. But the observance of such a day ought not to make of the Sunday service a sacred concert. An analysis of the propers of the church year would reveal to the imaginative pastor

ample opportunity for fitting all valid emphases into the church year, and still retain the service as it is meant to be used.

WHO SHALL participate in the service? Certainly the pastor ought not to hand the service over to a group in the parish and sit in the front pew—as I once observed—nor should he deal out parts so that "everybody gets into the act." The pastor has his office and he is negligent in his duty (unless otherwise hindered) if he does not officiate at every service. The same goes for acolytes, choir director and members, and ushers.

I lack enthusiasm for the member of the choir who does not show up on a certain Sunday for services because he doesn't like the anthem, or because there is no anthem. The choir is better off without such a person.

Choir members must remember that they are to sing to the glory of God, not for the praise of the congregation. The first step in moderating the pride of a lot of choir members would be to tell them that when they sing they are not to face the congregation.

The same goes for choir directors. I fail to see any reason why a director has to appear in the middle of the chancel to conduct every anthem. Distractions from arm-waving choir directors don't help people to keep their minds on the things of God. Let the musicians go about their tasks with a sincere desire to give God the honor. Then such disturbances will disappear.

THE SAME GOES for ushers. Some people want to enter a church and take their seat quietly. They think it unnecessary that they are escorted down the aisle or that they are greeted with emotion. Others like this sort of thing. The usher has to know which is which, and that's not easy. But if he is mindful that all about him are people engaged in prayer and meditation and that he too wants to worship, the result will be much happier.

At some times "extra" people will take part in the service. Their part will be in the usual order of the liturgy, not to lead in some specially prepared form. One place where such participation is acceptable is the reading of the Epistle.

Traditionally, within Lutheranism other parts of the service—and particularly the sermon—belong to the pastor. We adhere to the confessional statement that no one ought to preach unless he is properly called.

Recently certain laymen, who are active in the work of the church, have been invited to preach sermons. Some Lutherans accept this quite readily. Others reject it and feel that no one but the pastor should mount the pulpit. The decision to be made in such cases is properly the right of the local congregation.

WITH ATTENTION given to the detail of the service, its pattern and its participants, care should be given to see that services are conducted frequently. Congregations would do well to determine whether sufficient services are held on Sunday morning.

The trend today is upon more frequent celebration of the Holy Communion. This, to my mind, if it is a reflection of need on the part of the congregation, is good. The sacrament bestows a grace which brings comfort to our people. Its observance ought not to be restricted to a few times a year.

And services ought to be advertised. Newspaper notices, highway markers, radio announcements are means for the church to proclaim to the world that next Sunday it will worship God. That, and that alone, is the church's chief function.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

by EARL S. RUDISILL

Vocation

QUESTION: I am a student in a school of pharmacy. This is not my own choice. In fact, I have not decided what I want to do. But my father wanted me to come to this school. He made the decision. When he was young he wanted to become a pharmacist, but he didn't have the money, and there was no one from whom he could get it. He became a candy-maker and has done well. But he has never forgotten his early dream—to have a drug store. Now he wants me to do what he couldn't do. He is able and very anxious to pay for my education.

His plan is to buy or start a drug store and have some part in the work, but have me as the chief pharmacist. He thinks that would be ideal. But, as I see it, I would always have to do my father's bidding, be under the thumb of the family, and never have the kind of independence I desire. I have told Dad I don't like the drug business, am unhappy here, but, of course, I haven't expressed to him my whole feeling. I am going ahead doing my work here, about as well as I can, but with the feeling that I want to escape from it as soon as possible. I don't want to spend my life in a small lab, making up prescriptions all my life. I want more freedom—perhaps teaching, engineering, or as a specialist in agriculture.

REPLY: For thousands of years fathers have tried to decide upon the vocations of sons, often enough, as in your case, to compensate for their own ill fortune or failure. Of course, such an effort is basically mistaken. Each one deserves to have the opportunity, in the light of all the available information, to make his own choice.

But one must consider the hindrances, as well as the advantages, in any particular life work. One is likely to do best in a vocation of his own choice, especially if it is consonant with his capacities. A famous attorney once advised youth, "Do what you most enjoy, for that is what you will do best."

Your father's plan would probably bring him a large degree of satisfaction. It would, even at this late date, enable him to find a considerable fulfillment of his early hopes. But for you it would be a near-tragedy. You have well discerned that you would be "trapped," frustrated, forever seeking a way of escape.

You ought to think this whole matter through, with the aid of the best available counseling service, and try to arrive at workable, satisfactory plans. Push on as far as possible toward a conclusion. Then lay the whole matter before your parents in the most pleasant way. Show your full appreciation of your father's good intentions and support. Be firm as to your plans, as far as you have been able to determine them.

Ask your father to give you the same support toward realization of your own plans as he has been willing to provide for the working out of his own. You need to combine, as well as possible, attitudes of firmness, appreciation, and friendliness. In the years ahead be as considerate as possible toward your parents, while giving your utmost thought and effort to fulfillment of your self-chosen goal.

"Pray for Me," Says Paul

In closing his letter, Paul in the Roman jail wrote a personal word, and last of all gave his friends a beautiful benediction

By JOHN SCHMIDT

Read Ephesians 6:18-24

COMMON AND UNITED PRAYER is a vital expression of the Christian's sense of belonging, his experience of corporateness. The believer must know himself to be a part of the universal body of Christ. He can no more live in solitude than a coal can continue to burn if it is moved from its companions in the fireplace.

Such prayer is "in the Spirit," since it is he who "helps us in our weakness" and who "intercedes for us with sighs too deep for words" (Romans 8:26).

Since there is no demobilization in the struggle against "the world rulers of this present darkness," we must always "keep alert, with all perseverance."

We need to pray for ourselves, that we might have the needed guidance and strength. We need to pray also for others, since this belongs to the divinely willed unity of the church. After all, this war is not just a series of personal combats, but a conflict of great systems, a genuine "class war."

THIS INTERCESSORY PRAYER, beautifully defined by someone as "love on its knees," must certainly include prayer for the Apostle himself, Paul goes on. If we now reread 3:1-13, we will see how its phrases recur here. There he discusses his personal relationship to the unity of the church. Now he requests the prayers of the church that he might bear this heavy responsibility.

He needs both courage and wisdom (even *this apostle* needed the prayer support of the church!) and knew that the only source from which they could be obtained was God. It requires both heavenly gifts to speak the truth in love (4:15).

Congregations, in every age, need to pray earnestly for their pastors "that utterance may be given (them) in opening (their) mouths boldly to proclaim the mystery of the gospel." Often they, like Nathan and Elijah, are called to proclaim disturbing truths to complacent and powerful men. Always they have the very difficult task of "being given a half hour to wake the dead" (as someone has aptly defined preaching).

PAUL'S LANGUAGE, however, suggests that he has something specific, growing out of his unique position as "an ambassador in chains" (see also II Corinthians 5:20). Although under international custom an ambassador's person is inviolate, because he is the personal representative of his sovereign, Paul was confined and chained to his military guard. This was more than personal mistreatment; it was a challenging insult to the One whose commission he bore.

Yet, remembering the divine promise that Ananias had no doubt conveyed to him (Acts 9:15), he was not discouraged by the power of his opponents or the fact of his imprisonment. He requests the prayers of the church, therefore, that he may be granted grace to rise to the great occasion when, as God's ambassador, he shall be "given the floor" before the mightiest of earthly monarchs.

Paul's letters always close with a personal section, that usually, though not always, includes greetings to friends in that church. Here there are no such greetings. Is the reason because Paul had no personal acquaintances (a circular letter) or because he had too many friends to risk omitting a single one?

Obviously, it is the general conclusion reached that determines the answer in this case, and not the evidence of the verse itself. Similarly, one scholar dismisses verses 21-22 as "a mere copy" by a later author of the admittedly Pauline Colossians 4:7-8. Yet he insists that the variation of the benediction in verses 23-24 from the usual Pauline form is proof that this letter is non-Pauline. However, another student counters that no imitator would dare to vary from Paul's accustomed language. So, you can take your choice!

PAUL'S WORDS about Tychicus display fact—"beloved brother and faithful minister." Paul was certainly not afraid that praise would divert loyalty and honor away from himself. He had full confidence in this man, a confidence based upon considerable experience, and he wanted the readers of this letter to place equal confidence in whatever Tychicus could tell them. Ancient inscriptions indicate that the name was quite common in Paul's day, but we may safely assume that the various references to Tychicus (Acts 20:4; Colossians 4:7; Titus 3:12; and II Timothy 4:12) all refer to the same person.

Possibly the phrase "will tell you everything" suggests that there were matters concerning Paul's imprisonment and anticipated trial that were dangerous, or at least ill-advised, to put in a letter that might well be intercepted by Roman secret police. Perhaps it means only that Tychicus would convey, orally, the personal messages that were not included in the letter itself. Certainly his words concerning the present health and spirits of the beloved Apostle and his probable prospects would be listened to eagerly, even by those whose acquaintance with Paul was second hand.

THE ELEMENTS of the final benediction are thoroughly Pauline, although the form in which they are cast is unique. The sentence is in the third person, rather than the second. But "peace," "love," "faith," and "grace" are all there, from Paul's great vocabulary.

"Peace" is the theme throughout: the peace that exists by God's will between Jew and Gentile, the peace that he wills to exist between all men in his church, the peace that is the first fruit of the cosmic peace that Jesus Christ came to accomplish.

Since the general theme of this letter was introduced by Paul's greeting "to the saints who are also faithful in Christ Jesus: grace to you and peace" (1:1-2), it is fitting that the same words should dominate his closing sentences.

Even Paul's last word is significant, as he seems to hint by putting "undying" (or "incorruptible") out of its normal place in the sentence. The word is fittingly applied to the eternal God and to his Son (cf. I Timothy 1:17), but here we are reminded that those who love Christ already possess the quality of his life.

The one, holy church, that Paul has so wonderfully described, is founded in the mind of God in eternity and will, therefore, endure to all eternity. Here we see "the riches of his glorious inheritance in the saints, . . . the immeasurable greatness of his power in us who believe" (1:18-19).

BOOKS

MINISTER AS TEACHER

The Minister and Christian Nurture. Edited by Nathaniel F. Forsyth. Abingdon. 250 pages. $3.50.

Ten men, including the editor, present in as many chapters their endeavor "to harness the new disciplines (of learning) to the service of the Christian religion." The emphasis throughout is on a teaching ministry. This is broadly interpreted to include the full panorama of congregational life.

A teaching ministry assures that individuals are to be dealt with. The question the minister asks is "What are the resources of the Christian religion which best can meet the needs of this person?" The discussion moves on from this "teacher to person" basis to the ways and means of integrating persons into the life of the church.

Frank Herriot's chapter emphasizes the values of the small organizations and groups within the congregation. It is in little groups of like-minded people that the setting is furnished for achieving of true Christian community. Here no one fears to be himself.

In addition to a good chapter by Robert Powell on "The Minister as Teacher," the book covers the following themes: Christianity is learned 1) at home; 2) in a democratic church; 3) through living encounter with the Bible. Also, there is a look on how "Audio-Visuals add a new dimension," a chapter on "The Church, public schools, and religious instruction," and a concluding chapter by the editor on the challenge of the ministry. Each chapter concludes with a list of topics for discussion; a section on suggested activities; and a bibliography.

The editor states the aim as follows: "Just what a rethinking of the minister's basic viewpoints should mean to the people and the churches is the inquiry to which this book addresses itself." As with most books of a symposium nature, there are a few strong chapters, several carry the theme moderately well, while the rest are of uneven quality. A chief criticism would be that while the outline might give the appearance of unity, there is little sense of the individual chapters fitting into a finished building.

FRANK B. HERZEL

Punxsutawney, Pa.

INTRODUCING BACH

Johann Sebastian Bach, the Master and His Work. By Wilibald Gurlitt. Translation by Oliver C. Rupprecht. Concordia. 149 pages. $1.50.

Among students of the Baroque the name "Gurlitt" is almost a household word. His work can be accepted as reliable, a fact arising both from his reputation and typically German thoroughness. The present opus is, happily, in the inexpensive pocket-book format, in a translation approved by Gurlitt himself.

The basic outline is that of a biography of the Leipzig master, to which the author adds considerations of the influences on Bach's personality and approach by his ancestry, the state and direction of music in the time, and of the movements then afoot in Lutheranism. Upon bringing Bach to his productive period, Gurlitt's book, like many others, becomes a sort of annotated catalog of the master's works, divided into the five periods of his mature life.

This volume is of value in a twofold way: for the musical layman, it is a brief but responsible introduction to "the master and his work," about the only prerequisite being an earnest liking for his music. It is not, nor does it intend to be, as comprehensive as the gigantic efforts of either Spitta or Schweitzer; but it does provide a view of the forest, preparatory to getting lost in the trees.

For the serious musician, it has at least this one great attribute: in Gurlitt can be seen a musicologist who realizes and understands the three-way *theological* vise (orthodoxy, pietism, the Enlightenment—none of which trapped Bach) in which the master

as caught, and its importance as *the* formative influence on his work. Pelikan, in *Fools for Christ*, expresses this better, but it is heartening to see a musician give it a good try, since they (even the church variety) avoid theological considerations.

Coytesville, N. J. STANLEY E. YODER

SCIENCE AND HEALTH

Healing: Human and Divine. Edited by Simon Doniger. Association Press. 254 pages. $3.50.

Subtitle of this book is "Man's Search for Wealth and Wholeness Through Science, Faith, and Prayer." It is a symposium of articles by physicians, psychologists, and professors of theology, most of which originally were published in *Pastoral Psychology*.

Although the articles were written without thought that they might be included in a volume such as this, there is a coherence of purpose running throughout the book, namely, a deep concern with man's search for wholeness and salvation. Dr. Earl A. Loomis, newly appointed director of the program on psychiatry and religion at Union Theological Seminary, has written a fine introduction.

There are four major divisions. Section I, "Body, Mind, and Spirit," deals with the deep concern of several psychiatrists and psychologists with the matter of man's search for wholeness. Section II: "Religion and Psychiatry," bears testimony to the mature grasp of things psychological by a group of outstanding theologians who have early in their lives become cognizant of the tremendous contribution of psychology and psychiatry to the understanding of man.

The second half of the book is also divided on the basis of subject, Section III dealing with prayer from both the psychological and metaphysical sides, and Section IV, "Spiritual Healing," is a series by some outstanding theologians (Paul Tillich) and psychiatrists (Gotthard Booth), analyzing the deep significance of faith in spiritual healing as distinguished from magic and pure psychotherapy.

This book indicates clearly that the authors have come a long way from the older psychologies of religion which all too often represented a reduction of faith to science or vice versa. They have not compromised on either side but have come to a fruitful relation with one another. This is a fine book to add to the library of those interested in pastoral counseling.

Toledo, Ohio GUSTAVE W. WEBER

THERE'S MORE STEWARDSHIP

The Story of Stewardship in the United States of America. By George A. E. Salstrand. Baker Book House. 169 pages. $3.50.

Stewardship has been described as a distinctive American contribution to church life. This book traces stewardship from colonial days to the present, linking it to the rise of the missionary movement.

Dr. Salstrand places the period of "the great stewardship awakening" in the two decades before the Civil War, culminating in the revival that swept the country in 1857-58. In this era tract societies offered cash prizes for the best brief treatises on systematic beneficence.

The practice of tithing, or its rediscovery, came into prominence toward the close of the 19th century. The author credits Thomas Kane, a Chicago layman, with pioneering in this field. Early in the 1900's some churches inaugurated the "storehouse tithing" plan based on Malachi 3:10. Soon afterward the Laymen's Missionary Movement gave impetus to stewardship.

Wartime and depression ups and downs of stewardship are described. Figures and graphs show per capita giving in the larger denominations. There is a detailed bibliography.

Various methods of stewardship promotion are presented, along with their historical background. The recent sector plan, involving regional every-member canvassing and intensive training for the canvassers, is described briefly. S. B. H.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pa., or from any of the ten ULPH branch stores.

Midwest Churchmen to Meet With Experts on Farm Life

By ALFRED J. BEIL

DES MOINES—"The Farmer Under the Impact of Technology" is the theme selected for the midwest Faith and Life Institute, sponsored by the Board of Social Missions in Des Moines, Dec. 6-8.

The second meeting of the planning committee was held in Des Moines last month. The Rev. Rufus Cornelsen, associate director of Social Action, presided. The meeting was attended by church leaders from Nebraska, Minnesota, and Iowa. Farm magazine Editor Kirk K. Fox attended the meeting as a consultant.

Purpose of the institute is "to bring together for discussion, specialists, policy makers, and other key people from the farm associations, government, and the general public who have information and influence in agricultural affairs," Mr. Cornelsen said.

He explained that "those attending the institute will meet with representatives of the church, clergymen, and laymen, who can effectively articulate the faith of the church and relate its concern to the problems and needs of society."

Church Work Offers Wide Field

A CHURCH vocations conference for girls and young women will be held at Grand View College, Des Moines, Nov. 29-30.

The conference is being sponsored jointly by the Iowa District of the American Evangelical Lutheran Church and the United Lutheran Synod in Iowa.

Mrs. Vernon McCue, Sioux City; Mrs. Alfred J. Beil, Des Moines, and Mrs. Herbert Neumann, Davenport, will direct the program.

Synodical church leaders will speak on opportunities in medicine; church music; parish work; and church secretarial work.

Buildings Going Up

FIRST CHURCH, an 89-year-old congregation in Cedar Rapids, scheduled cornerstone-laying services for its $250,000 education unit for this month. The church has a baptized membership of over 2,500. Groundbreaking service (*see cut*) was held early this summer. Pastor is T. A. Youngquist, assistant pastor is Roger A. Johnson.

Immanuel Church, Camanche, organized Easter, 1956, dedicated a $15,000 chapel, Oct. 6.

Holy Trinity Church, Newton, dedicated a $15,000 chapel, Oct. 13.

First Church, Cedar Rapids, started building this summer. *Speaker at groundbreaking was Pres. Dieckman of Midlan*

School of Missions Becomes a Reality in Maywood

CHICAGO—It was 30 years in the making, but a dream became a reality on Sept. 29. That s the day the first Lutheran school of missions on the American continent was opened and its t building dedicated in Maywood, Ill. The dream began to take form at the ULC convention Toronto in 1954. A resolution was passed that a school of missions be established on a ULC mpus of higher education. After investigating the possibilities, Chicago Seminary was chosen.

Dr. Armin G. Weng, esident of the semiry, is president of e school. Dean and acher of history and eory of missions is e Rev. James A. earer. He was a issionary to China teacher for the ile - in - China Mision and as head of e English depart ent in Middle hool in Hunan, ina. He also served der the ULC Board of Foreign Missions Japan from 1952 to 1955.

Procession from chapel to School of Missions hall
Dr. Weng and BFM Executive Secretary Earl S. Erb lead the way

Dr. Richard A. Syre is professor of bibal theology. He was formerly a professor biblical theology at Central Seminary in emont, Neb.

Third man on the staff is Dr. Paul P. nspach, teacher of missionary practice and evangelism. In addition to his duties as professor, Dr. Anspach is secretary for Malaya and Hong Kong of the Board of Foreign Missions. Dr. Anspach served as missionary to China from 1925 to 1940, and returned there after the war to help reorganize the work. After a few years in a parish, he was called to make an exploratory trip to Malaya for the Board of Foreign Missions. In 1953, he returned to Malaya as a missionary for a two - year period, has been in the U.S. since 1955.

Faculty meets for first time in conference room
r. Anspach, Dr. Syre, Dean James Scherer and President Weng

There are 22 students living in the 12-apartment missions hall. Twelve are ULC candidates, eight are Augustana mission candidates, and two are missionaries on furlough from Japan.

—JOAN J. KUDER

NEW JERSEY

First Service in Sayreville Opens Promising Mission

By RALPH I. SHOCKEY

TRENTON—Development of mission fields in the synod is surging ahead with increased results. The first mission service in the Sayreville area on Sept. 22 had a record attendance of 185.

This represented about one-third of the 200 or more families on the waiting list, according to a report given by Mission Developer Gustav Wuestefeld.

Pastor Wuestefeld prepared for the first service by holding meetings throughout the summer months to acquaint the community with the plans for the mission.

Preliminary services were held in a banquet hall, but the first official service was held in a school after negotiating with the board of education for almost three months.

English Comes to Camden Church

BI-LINGUAL SERVICES will be held in the 55-year-old Nazareth Church in Camden, this fall. Previously, all services were conducted in German. The Rev. Othmar Frick, former seminary professor in Salzburg, Austria, has been serving the congregation for almost two years. Two sets of teachers, German and English, are provided for the church school.

Pastor Frick's immigration was sponsored by the Presbyterian church in West Virginia but he remained in the Lutheran church he had served in Austria for over 21 years.

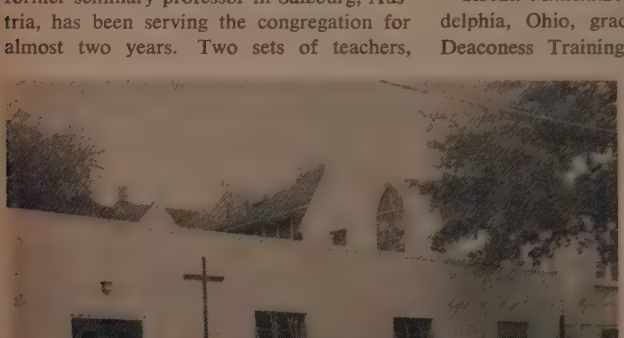
THE REV. EARL W. FEIGHT, JR., pastor of Holy Communion Church, Berlin, has delayed accepting a call to Zion Church, Easton, until the completion of the stewardship sector program in his congregation. Pastor Feight said: "I feel strongly about it and its meaning for our congregation and my resignation will not become effective until Nov. 30."

School of Religion Draws Laymen

AN ADULT school of religion held in St. Paul's Church, Teaneck, for the last five years, has been resumed with pastors from Bergen County participating. Hundreds of credit cards have been issued to the teaching staff of the church school. Sessions this fall go from Oct. 7 to Nov. 18.

NORTH SHORE congregations heard Dr. Harold Haas, executive secretary of the Board of Social Missions of the ULCA, speak at the Reformation Day rally at Gethsemane Church, Keyport, Oct. 27.

SISTER MARGARET MUNTZ, of New Philadelphia, Ohio, graduate of the Baltimore Deaconess Training School, will supervis



Parish Hall dedicated by Christ Church, Ridgefield
Stainless steel cross dominates front of building

A DEBT-FREE, one-story parish hall was dedicated at Christ Church, Ridgefield Park, Sept. 15. The 1,400-square-foot unit provides additional space for the church school and is adorned by a six-foot stainless steel cross donated by a Jewish businessman. Synod President Edwin H. Knudten and Pastor George C. Leydom, Jr., officiated.

e educational program and youth activities
Holy Trinity Church, Manasquan, during
e coming year.

OFFICERS, teachers, and assistants at Cal-
ry Church school in Cranford heard the
ev. John M. Mangum, editor of *Parish*
hool magazine. The staff will provide in-
uction for the largest school in the history
the congregation, according to Pastor
rnold Dahlquist.

THE REV. HOWARD A. LENHARDT, secre-
ry of parish education and home missions,
oke to church school workers at Saviour
urch, Trenton, about proposed plans for
rish education.

BECAUSE of the growth of Redeemer
urch in Dumont over the past decade, it
s impossible to hold 30th anniversary
rvices in the church. They had to be held
a high school auditorium.

Dr. Knudten preached, and four choirs
mbering over 100 voices provided the
usic. A new public address system was in-
alled in the church and parsonage and pre-
nted by the Luther Leaguers. The Rev.
lenn H. Rudisill is pastor.

Mission Pastor Takes NLC Job

John Wagner, Jr.

The Rev. John Wagner, Jr., pastor of Faith Church, Vallette, N. J., will begin work with the Urban Planning Division of American Missions of the National Lutheran Council as assistant secretary, Nov. 1.

A son of Dr. John Wagner, pastor of Holy Trinity, Hudson Heights, he is a graduate of Philadelphia Seminary and was ordained by the Synod of New Jersey in 1955.

In his new post he will be associated with the Rev. Walter Kloetzli who has been secretary of Urban planning for the past three years.

Pastor Merle G. Franke
New BAM Secretary for English Missions

Synod Mission Developer Takes BAM Staff Position

NEW YORK—The Rev. Merle G. Franke, former pastor of St. Paul's Church, Minnetonka, Minn., becomes secretary of English missions for the Board of American Missions Nov. 1 with office in Chicago, Executive Secretary Richard H. Gerberding announced. He succeeds the Rev. Donald L. Houser, who takes over Dr. Gerberding's duties Jan. 1, upon the latter's retirement.

Pastor Franke, born on a North Dakota farm, was graduated from Carthage College and Northwestern Seminary.

He spent the first six years of his ministry in the Virgin Islands, served as president of the Virgin Islands Conference, as co-chairman of the committee on organization of the Caribbean Synod, as secretary of the synod (1952 to 1954), and as synodical stewardship secretary.

In 1954, Pastor Franke became field missionary for the Northwest Synod, and organized Good Shepherd Church, Springs Park, Minn., and St. Paul's Church, Minnetonka.

Pastor and Mrs. Franke and their four children will reside in Wheaton, Illinois.

NEW YORK

Robert L. Koehler Installed As Director of Aged Home

By HERBERT A. BOSCH

BUFFALO—The Rev. Robert L. Koehler, Jr., was installed as executive director of the Lutheran Church Home at a service attended by 300 persons.

Dr. George F. Harkins, assistant to the president of the United Lutheran Church, declared that the work of the Buffalo home for the aged is geared to service in the community as well as to the mission of the church.

"Although some persons in the social work field say the church has no right to be at work in this area, the church dare not stay out," he said. "The aging are among those who have an increasing claim upon our attention and merciful care."

Mrs. Howard F. Lau was introduced as director of home services. Raymond E. Walther, of Gardenville, president of the board, welcomed the assembly. Taking part in the services were Dr. John M. Strodel board vice president; Pastor John L. Kinzel of St. Paul's, Eggertsville; and Dr. Ernes C. French, Western Conference president

New Executive for Buffalo Home
Pastor Koehler, Mrs. Lau, Dr. Harkins

Dual Services Increasing

MORE THAN HALF of the 34 Western Con ference congregations conduct two Sunda morning services, according to an informa survey. Some hold matins at an early hou with the chief service following later, whil others provide two identical services.

Chief reason for dual services, pastor agreed, was to make attendance convenien for more people and to discard the implie ultimatum: "Worship with us at 11 A.M. o not at all."

The increase in total attendance ha ranged from slight to appreciable. Whe Sunday school is operated on a split-tim schedule, parents have the opportunity of a tending services which they might otherwis forego. One congregation, Resurrectio Church in Buffalo, provides three service each Sunday morning.

The evening service has disappeared fro all but two churches in the area, but th number of communion services has in creased. In addition to festival occasion almost three-fourths of the churches condu communion at special early services, usuall the first Sunday of the month. And mo congregations hold services on Thanksgivin Day or its eve, instead of combining fe union services as formerly.

Last Service in St. John's

IT WAS A DAY of sadness on Oct. 6 for S John's Church, Hickory Street. The olde Buffalo congregation was holding the la service in the edifice which had served a church home for more than 70 years. Mo than 600 attended the service conducted b the Rev. Frank P. Welkner, superintende of St. John's Children's Home.

For three years St. John's has conducte duplicate services in its chapel in suburba Amherst, and now its first unit, an educ

(*Continued on page 48*)

Guns and a Book: High-Water Mark of the Confederacy

ENNSYLVANIA

November Is Big Month for Gettysburg College

ULC PRESIDENT FRANKLIN CLARK FRY ll be in Gettysburg for the homecoming lebration Nov. 1-3. The recently elected esident of the Lutheran World Federation ll preach at the Sunday morning service in rist Chapel. His sermon will highlight e fall gathering of alumni.

THE CIVIL WAR—"An Emergent New nerica"—will call to the college an im- essive array of scholars and writers. anned as the final feature of Gettysburg's 5th anniversary observance for Nov. 17- , the conference is being organized and rected by Dr. Allan Nevins, history pro- ssor at Columbia University.

Lectures will be given by him, and Daniel aron, Smith College; Roy F. Nichols, Uni- rsity of Pennsylvania; David Donald, Co- mbia University; John Kenneth Galbraith, arvard University; and C. Vann Wood- ard, Johns Hopkins University. Several stinguished Civil War authorities will par- ipate in the discussions.

White House correspondents have hinted a possible participation of President senhower in the event. Merriam White rote in his United Press column from ashington that the President may want to are in the conference because "some of the tion's top authorities on the historic battle ll be on hand thus providing the President th an expert forum to trot out his theories out *sacking* the high command on both les of the battle.

"The storm that kicked up after the President's battlefield tour with British Marshal Bernard Montgomery early this year is still in the air and the November conference could stir it up all over again—if Eisenhower wants to take on the experts."

New Sanctuaries Nearing Completion in Allentown

By HENRY W. SNYDER

ALLENTOWN—The hopes of twenty years are near fulfillment for two Allentown churches as their new buildings approach completion.

Grace Church, St. John Street (near the Good Shepherd Home), will soon dedicate its impressive limestone Gothic-style sanctuary, costing $256,000.

St. James' Church, 11th and Tilghman Streets, on the north side, is making rapid progress with the $208,000 sanctuary being added to its 30-year-old Sunday school building. It is a high-arched granite structure.

In South Allentown, St. Mark's Church has raised $130,000 for a new building at Juniata and Bradford Streets. Groundbreaking has been set tentatively for next Easter.

St. Paul's Church, Raubsville, dedicated an addition to its Christian education building on Sept. 30. The congregation made ex-

PA.: ALLENTOWN . . .

tensive renovations to the church which was damaged by hurricane floods in 1955.

MRS. FRED RAITH, of Easton, is the new chairman of the conference women's committee for the Board of Inner Missions.

More Land for New Hospital

MUHLENBERG MEDICAL CENTER, proposed Lutheran hospital in the Lehigh Valley, has acquired 70 more acres to be added to the 40-acre site purchased in August, 1956. Construction is expected to begin next July.

Clarence Reichard was named chairman of the building committee. Other members are Harrison Prosser, of Hellertown; Pastor Raymond Heckman, Dr. Clarence Holland and Jacob Rosenberg, of Allentown; Paul E. Meyers, of Nazareth, and Dr. Frank Leidich, assistant superintendent of Lehigh County schools.

Christian Training is the Answer

Integration problems were dramatically re viewed for 150 members of the United Lutheran Church Women at St. Paul's Church Sept. 2 Dr. F. Lee Terry, a Negro physician of Reading told the group:

"Good Christian standards established earl in the life of the child will eliminate the prej udice shown at Little Rock, at Levittown a in every corner of the United States."

Ministerium to Hear Dr. Fry

DR. FRANKLIN CLARK FRY, ULCA presi dent, will preach Monday evening at the special sessions of the Pennsylvania Min isterium to be held in St. Paul's Church Allentown, Nov. 11 and 12.

The synod will consider proposed revisio of the constitution to create 18 districts r placing the present six conferences in the Ministerium.

DEAN NANCY LEWIS

SISTER LYDIA FISCHER

LILLY MACINTOSH

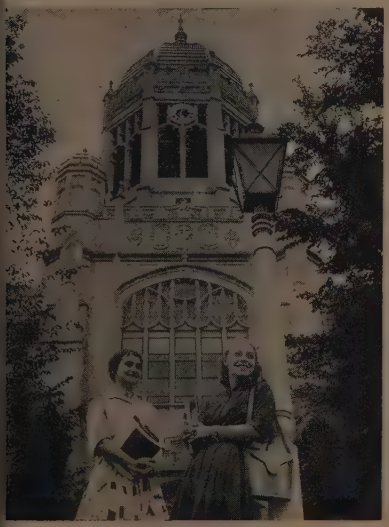
To mark the advent of co-education with enrollment of 123 girls in the 932-member studen body of Muhlenberg College, three honorary degrees were conferred upon women in the fields o education, the church, and American youth work at dedication ceremonies of two dormitories an a medical building on Oct. 29.

Recipients of the degrees were Miss Nancy Duke Lewis, dean of Pembroke College at Brow University; Sister Lydia Fischer, head of the Lankenau School for Girls at Philadelphia; and Mr Lilly B. MacIntosh of Miami Beach, Fla., a member of the national board of Girl Scouts of Americ and active in scouting for the past 22 years.

Dean Lewis received the degree of doctor of laws; Sister Lydia and Mrs. MacIntosh the degre of doctor of letters. It was the first time in Muhlenberg's history that an honorary degree wa awarded for "volunteer services."

ew Look With a Smile
t Muhlenberg College

Boys at Muhlenberg now ar ties and jackets when they ve dinner in the college ning hall, and a "hostess" pre- es at the table. The chapel oir has become the college orus after some soprano and o voices were added to the group, the mpus paper is no longer an all-male affair, e dramatic group includes some actresses, d three majorettes in white-and-gold cos- nes have appeared at football games.



It all goes to show that integration has en achieved successfully at Muhlenberg ollege—integration of the feminine ele- ent into the formerly all-male school.

"We have had surprisingly few head- hes," President J. Conrad Seegers reports. ransition has been effected smoothly."

Some problems remain to be solved such the participation of girls in the student vernment and organization of a women's verning body acting in connection with men's activities. But they will be worked

out satisfactorily. The girls are already taking part in some of the student organizations.

In the classrooms, boys will keenly feel the competition of the opposite sex, teachers believe. So far, most of the girls are freshmen with only a few of them distributed among upper classes.

The exterior of the campus has changed. Tennis courts are in constant use as co-eds in bright red shorts and white shirts report for lessons.

The new medical building is almost ready. The new men's dormitory is completed, and finishing touches are being put to renovated West Hall, the girls' dormitory. An attractive lounge with phonograph and TV serves as social center for girls and boys.

The buildings were dedicated this month.

Development of Missions Continues in Delaware

PHILADELPHIA—The fifth mission congregation to be established in Delaware within the last five years began holding services in south Wilmington Sept. 15.

The mission is being developed by the Rev. Howard W. Weidemoyer, former pastor of St. Luke's Church in Philadelphia. Services are being held in a lodge hall located in a housing development in the Wilmington suburbs. Attendance at the first service was 138, with 25 children in the nursery.

The charter membership list will be opened in December. It is hoped that organization can be attained in February.

A SIXTH FIELD in Delaware is expected to be opened in Dover next January. Dover is an important field with considerable potential. It is the location for the Naval Air Base with some 15,000 men. The Dover mission is also expected to serve students at the University of Delaware.

It Can Be Done

PHILADELPHIA—Things looked bad for St. David's Church this summer. The young mission in Academy Gardens (northeast Philadelphia) had a $7,000 note on its mortgage come due in August but only $2,200 in the building fund.

St. David's is a congregation with 295 confirmed members, mostly young families who have several children each and installment payments piling up for cars, furniture, TV and refrigerators. It had no large financial resources on which to draw. What was in the building fund came from weekly contributions and penny-a-meal offerings received over many months.

Pastor Lester W. Stoneback who had organized the mission in 1952 called the congregation together to discuss what could be done. Since outright contributions in the amount needed seemed not available, the next best thing was to ask members for loans to be repaid at a later date. Visitation teams were sent out to do the soliciting.

They found open doors. People gave as much as they could. A retired worker who was sick in bed gave a dollar, others gave more. One family contributed $150. Some members gave the money they had saved for their vacation. But they did not loan the money—they donated it.

When the soliciting was over, St. David's had exactly $7,000 in contributions, plus $240 given as loans which could be repaid this month.

The congregation is growing, Pastor Stoneback says. They now need two Sunday school sessions to accommodate all of their 300 children. But it's a fair guess that when St. David's needs more room, they will go ahead and get it. Somehow, they know, the money will be there when they need it.

Ardmore Church Complete Long-Term Building Proje

By CARL W. WEBER

PHILADELPHIA—St. Paul's Church was organized in 1765 in what was then known Lower Merion. The congregation built thr churches in that location before it moved Lancaster Avenue during the last century.

In 1940 St. Paul's moved again—close its original location. It dedicated a chu in 1941, a parish building in 1950. Th month, the congregation completed the e terior outline of its plant by dedicating t tower.

Erection of the tower made it possible use again St. Paul's old church bell whi had been placed on the floor of the vestibu until the tower was completed.

Dedication preacher on Oct. 13 was D Edmund A. Steimle of Philadelphia Sem nary. Dr. Paul T. Warfield of Trento N. J., addressed the congregation at a dinn on Oct. 28. Pastor of the church of 1,0 confirmed, 1,500 baptized members is t Rev. Donald G. Doll.

RENOVATIONS were completed at R deemer Church, Penndel, during the sum mer. Men of the congregation did most the work. Rededication services were he in September.

Dedication at St. Paul's, Ardmore
wer is background for Dr. Steimle, Pastor ll, council's Roy Vollmer, Lemuel Geyer

nniversaries Observed Hawley and Nanticoke

By CALVIN E. HUMBERT

WILKES-BARRE—The 100th anniversary of Paul's Church, Hawley, was celebrated month. Dr. Claude E. Schick, secretary the Ministerium of Pennsylvania, spoke the opening Sunday service, and Dr. ncis R. Edwards, of Wilkes-Barre, was ning speaker.

A Community Night program had the v. Otto Klette as speaker. The New York od Night featured the Rev. Paul C. ite, secretary of the New York-New Eng- d Synod. The Hawley church formerly attached to the New York Synod. The v. Harold Lucas, pastor of Trinity urch, Brewster, N. Y., spoke Oct. 6.

The centennial closed with a congrega- nal banquet addressed by Dr. Charles M. oper, president of the Ministerium.

ST. JOHN'S Church, Nanticoke, held a k-long observance of its 75th anniver- y beginning Sept. 22. The Rev. Samuel E. Kidd, stewardship secretary of the Ministerium, and Pastor John Chervick, of St. John's Slovak Church of Nanticoke, spoke at Sunday services.

Throughout the week the guest speakers were Pastor Carl Neudoerffer, of St. Michael's, Allentown; Pastor Thomas Rehkopf, of St. Paul's, North Towanda, N. Y.; Pastor Luther Mohr, of Zion Church, Tamaqua, and Pastor John Kaercher, of Trinity Church, West Hazleton.

EVANGELISM and Reformation Rally of the Wilkes-Barre churches was scheduled Sunday afternoon, Oct. 27, at Irem Temple. Dr. Theodore G. Tappert, of Philadelphia Seminary, was to speak.

A LUTHER DAY dinner will be held Saturday, Nov. 9, for churches of the Wilkes-Barre Scranton area, in Wilkes-Barre. The speaker will be Carl F. Weidman, professor of Concordia Collegiate Institute, Bronxville, New York.

THE WOMEN'S COMMITTEE of the Inner Mission Society of Wilkes-Barre is planning a Christmas party for foster children on Nov. 8. Clothing and cash gifts will be provided for each child.

THE UPPER DISTRICT of the Sunday School Institute met Oct. 1 at St. Paul's Church, Shavertown. The Rev. Lester Fetter, of Reading, and Miss Bertha Weber, children's secretary of the synodical Board of Christian Education, spoke. Twenty congregations were represented by 124 persons.

CONFERENCE BROTHERHOOD meeting on Oct. 4 at St. Paul's Church, White Haven, was addressed by Pastor Peter J. Dexnis, of St. Peter's, Bethlehem.

DR. FRANCIS A. SHEARER, executive secretary of the Ministerium's Board of Inner Missions, spoke at the Women's Missionary Society dinner at St. John's Church, Scranton, on Oct. 15.

Speakers at the day sessions included Mrs. F. L. Taney, president of United Lutheran Church Women of the Ministerium; Mrs. Godfrey Hayward, superintendent of the Lutheran Publication House, Guntur, India, and Miss Elizabeth Huddle, missionary to Japan.

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OHIO

Synod Brotherhood Formed Don Scott Is First Presiden

COLUMBUS—Brotherhoods in the Syno of Ohio formed again last month a state wide organization that had been lacking fo over 15 years.

In Hilltop Church, Columbus, 284 del gates, committeemen and visitors gathere to form the United Lutheran Church Me of the Synod of Ohio. The name was chose in anticipation of a similar change adopte by the ULC Brotherhood at its Pittsburg convention.

Don Scott of Trinity Church, Mansfiel who served as general chairman of the re organization convention, was chosen firs president of the new group.

Other officers are Kenneth Helwagon o St. Mark's Church, Fairborn, vice presiden Jack Nouse of Christ Church, Athens, secre tary; and Francis Boyer of Auburn Church Springfield, treasurer.

Roy Stroup of First Church, Shelby, wa elected member of the executive committe for a three-year term and Fred Bender o Trinity Church, Niles, for one year. Pasto John H. Meister of St. Mark's Church, Fair born, was elected clerical member for two-year term.

Howard Logan, executive secretary of th United Lutheran Brotherhood, called fo men to become "a burden-bearer for th church, not a burden to the church."

The president of the Ohio Synod, D Fred Wiegman, challenged them to lead th way for men's work in the synod. "We nee to harness our manpower now," he sai "These are the days when men are reachin out for leadership. The Ohio Synod has ou standing leaders . . . It is urgent that the be utilized."

Development of the "tremendous forc latent in the laymen of the church" wa urged by Dr. Amos J. Traver of Hamm Divinity School. He assisted the committe in planning the convention and drafting th constitution.

wo Washington Fields pproved for Occupancy

By OLIN G. DASHER

SEATTLE—The Rev. Richard I. Crossland d family of Saugerties, N. Y., will arrive Seattle in mid-November, to begin de- opment of the Bow Lake-Rancho Vista tion, south of Seattle. The area is near ttle's international airport.

The field was approved for occupancy the Board of American Missions at its t meeting. Also approved for occupancy s the West Park field of suburban kima, for which a pastor is being called. The Rev. Ernest Nygaard has been hold- services in an unused United Church of nada building in Nelson, British Colum-

Brotherhood and ULCW Meet

PACIFIC SYNOD Brotherhood convened in urch of Our Saviour, Seaside, Ore., Sept. 15. Banquet speaker was William J. Hill- ner, prominent Lutheran layman and rtland's chief of police. The Sunday rning service was conducted by laymen. t Lytle of St. Mark's, Salem, Ore., ached.

United Lutheran Church Women of the od met in Trinity Church, Longview, sh., Oct. 3-5. Guest speakers were Dr. ldred Winston of the Board of Higher ucation and Sister Marian Mauer of the ard of Deaconess Work. Mrs. Elsie gerlin of Fircrest, Tacoma, Wash., repre- ted the general society.

A CHURCH COUNCILMEN'S retreat for five C congregations in Spokane was held on t. 28-29 at Lutherhaven, Colur d'Arlene, ho. Leaders were Synod President L. H. inhoff and Al Randall of Salem, Ore., mber of the synodical board.

LUTHERAN Reformation rally of Seattle s held Oct. 20 in the Civic Auditorium. Alvin Rogness, president of Luther minary in St. Paul, Minn., spoke. In addi-

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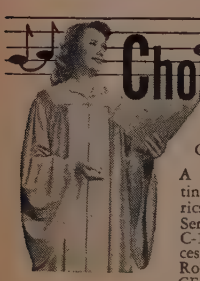

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tion to the mass adult choir, a large chil dren's choir was recruited from Sunda schools of the city.

SUNDAY SCHOOL institutes were conducte in Seattle and Portland in the early fall. I Portland, several Missouri Synod churche co-operated. Sessions were held on Sunda afternoon. The Seattle Council, compose of National Lutheran Council churche plans another similar institute early in 195

Case Worker Joins Welfare Sta

DONALD W. OGARD was added to the sta of the Associated Lutheran Welfare Washington, as a child welfare worker. H office is in Seattle. He is a graduate of Pac fic Lutheran College, and received recent his master's degree in social work at t University of Washington.

The welfare agency is still searching fo an administrator. It has been without a fu time executive since July when the Re Ruben Spannaus left to assume leadersh of the Addison Children's Society of Illino

WORKSHOPS for Luther League adviso were conducted in Seattle, Tacoma, Kels Portland, and Salem on Oct. 19. Leade were members of the youth and young adu committee, trained at a meeting in Chehal Wash.

AN EVANGELISM MISSION will be co ducted in Sitka Lutheran Church, Alaska, mid-November with Pastor Maynard Kra thorpe of Kelso, Wash., as guest mission He will also conduct a series of stewardsh services in Resurrection Church, Juneau, his capacity as stewardship secretary of t synod.

SUCCESS of the area evangelism missi in St. James' Church, Seattle, last year l the congregation to hold one of its own t month. St. James' had more enrollment adult confirmation classes this year th ever before. Missioner was Pastor Edw Bracher, superintendent of the Compa Mission of Seattle. The mission was p ceded by a 24-hour prayer vigil. Closi message was given by Synod Preside Steinhoff.

Building Programs Pick Up

DURING THE PAST YEAR there has been a ll in building programs in the synod. How- er, 1958 promises to be a red-letter year. e following congregations are completing ns for their first permanent units, several begin early in the year: Calvary, Hills- ro; Faith, Salem; Holy Trinity, Portland; d Messiah, Bremerton.

Educational units are being planned by n, Medford, Ore.; First United, Eugene; d Redeemer, Fircrest, Tacoma, Wash.

Holy Trinity, Mercer Island, Wash., plans celebrate its tenth anniversary by building second unit, a $150,000 sanctuary.

St. Mark's Church, Salem, laid the corner- ne for their new $450,000 church plant Sept. 29. Pastor is John L. Cauble.

St. Stephen's Church began construction its house chapel on the banks of Echo ke in the Shoreline section north of ttle. The congregation, organized last y, has made rapid progress under Pastor hard Christensen. The complete building gram will cost $25,000.

A $1,200 GOAL has been set in the "Mis- nary-for-a-Day" program toward the sup- t of the Rev. Melvin Langeland, Pacific od missionary to Liberia, Africa. The units of support are to be raised among od's Sunday schools during 1957-1958. The goal is double that of last year, when 95 was received for the support of Mis- nary Edward Meyer of British Guiana.

Oregon Student Pastor Named

THE REV. KENNETH WIEG will begin his ies as pastor to Lutheran students at the iversity of Oregon, Eugene, Dec. 1. For past five years he has served Messiah urch, Bremerton, near the Puget Sound vy Shipyard.

Under his leadership the congregation rchased property and is making plans to ld the first unit. Pastor Wieg, a graduate the University of Wisconsin where he s active in the Lutheran Student Associa- n, served for a year and a half as assistant tor in University Church, Madison.

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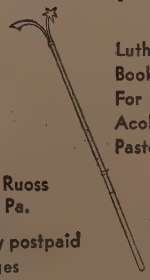

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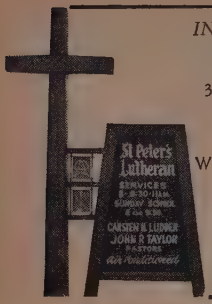

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N. Y.: BUFFALO . . .

(*Continued from page 38*)

tional-recreational center, is ready for us Pastor Martin J. Hoeppner, leader of t congregation for 28 years, was prevente by illness from attending the farewell servic

THE PASTORAL ASSOCIATION elected th Rev. John W. Roberts, of Grace Churc president. Meetings are held monthly.

INSTALLATION SERVICES were held at th Church of the Atonement, Buffalo, for th Rev. Ivar O. Iverson. Dr. Ernest C. Fren of Resurrection Church, Pastor Edward Goetz of St. John's, Lancaster, and Dr. Joh G. Fleck of Parkside took part in the servic

PASTOR DENES BUTHY, recent refug from Hungary, was installed as pastor Our Saviour's Church by the officers of th conference. Speaker was the Rev. Gab Brachna, of Cleveland, president of t Hungarian Conference of ULCA.

Rochester Conference Broadens Committees

ROCHESTER — Enlargement of standi committees to include members from ea of the 24 conference congregations w recommended at the recent meeting of th Rochester Conference.

Broadening the active committee wor it was said, would make more effective th work of the congregation as well as of th conference at large. Action is expected the next meeting. Dr. J. Russell Fink, First Church, Lyons, is the conference pres dent.

A SCHOOL FOR VISITORS is being held th fall to develop methods in the work of l evangelism. The need for instruction in th vital congregational duty was demonstrat in the Lutheran Evangelism Mission ju concluding.

SIX DELEGATES from Rochester will atte the Institute of Worship and Church Mu in Albany next month. They will brief loc group sessions upon their return.

LUTHER LEAGUE'S Fall Retreat was held Camp Corry, on Lake Keuka, the week-e of Sept. 20.

MISSIONARIES

DEPARTURES

RANZOW, GLENN. To Hong Kong. 9 Norfolk Road, Kowloon Fang, Hong Kong. Aug. 24.

EYER, ALEXANDER. To Japan. 370-2, 2 Chome, Shinmachi Setagaya Ku, Tokyo, Japan.

EYNARDIE, ROBERT E. To Japan. 29 Mitsuzawa, Shimo Cho, Kanagwa Ku, Yokohama, Japan. Sept. 11.

UDING, NORMAN. To Japan. 25 Ichiban Cho, Kozimachi, Chiyoda Du, Tokyo, Japan. Sept. 10.

—CHANGES OF PASTORATE—

CANADA

OCKMANN, OTTO T. C. From Trinity Church, Sebastopol, Ont. Retirement.

—DECEASED—

MRS. IDA L. KOCH, nee Seiple, 84, dow of the Rev. John W. Koch, died Oct. at West Lawn, Reading, Pa.

Mrs. Koch was a native of Egypt, Pa. Pastor Koch, who died in 1941, served ngregations in Allentown, Pa., and the rrounding area.

Mrs. Koch is survived by a brother, Edwin iple, Bath, Pa.; a daughter, Mrs. Arlan oyer, West Lawn; a son, the Rev. Alfred och, pastor of St. John's Church, Coplay, .; and six grandchildren.

Funeral services were conducted Oct. 10 St. John's Church, Coplay.

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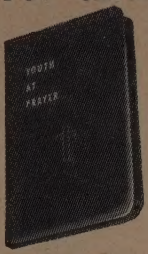

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IN CONCLUSION . . . . . .

THE LOVELY OLD rosewood desk had fine lines. It had once been a beautiful piece of furniture. Perhaps it had gotten chipped or scratched, because someone had daubed a thick coat of paint over the fine wood. It was worth restoring, but what a job it was to remove that paint in order to bring the finish back to its original beauty!

Martin Luther undertook a task of this sort. Organized Christianity as he knew it was covered over with the careless additions of the centuries—the traditions and man-made practices. Underneath lay the simple and beautiful truth of the Gospel, hidden from men.

To scrape away the added layers so men might once again come to a personal encounter with their living Lord was a tremendous task. Luther well deserves all the honor and acclaim that comes his way today, 440 years after he nailed his 95 theses to the church door at Wittenberg. The work he did required wisdom, courage and daring rarely matched in history.

Of course, even today not everyone is completely happy about Luther's work. Some people still love the paint job more than they do the original beauty that lies underneath.

THAT'S WHY WE must constantly restudy and renew our dedication to the principles of the Reformation. It's never enough to say that we have inherited the true faith. Unless we understand it and are willing to make it our own, we are not worthy of the blood, sweat, tears and toil that went into the efforts of our forefathers to regain this inheritance for us.

To know why our evangelical faith is so important, we must also be informed about the teachings of the Roman Catholic Church today. Changes have tak place since Luther's time. Such dogm as papal infallibility, the immaculate co ception of the Virgin Mary and her a sumption into heaven have been add to Roman Catholic doctrine in rece years.

Some Lutherans were unduly alarm when the Lutheran World Federation Minneapolis voted a study into the wh complex of Roman Catholicism. Th feared that it might lead us back Rome. One Roman Catholic periodi even commented that such a study w surely convince Lutherans that they mu accept the whole mass of tradition a the leadership of the Pope. People w say such things don't understand Luth ans very well! But a priest responded a letter to that editor that his wor would "scare most Lutherans and inst many . . . Nothing will chase Luthera back to Wittenberg faster and make the stay longer."

FOR MANY OF US a study of Rome is really our major need. We're shameful ignorant about things that are closer home—the true Christian teachings abo justification by faith and personal respo sibility before God. These lie at the hea of evangelical theology. If we're goi to have the same direct relationship God that gave strength to the great Chr tians of all ages, we need to rededica ourselves to a study of our faith.

A good way to begin is to dust off yo copy of Luther's *Small Catechism.* Th pick up your New Testament and read grateful that as you read no man and church stands between you and the lig that comes from God.

—ALBERT P. STAUDERMAN

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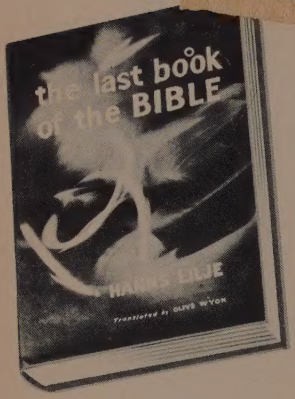

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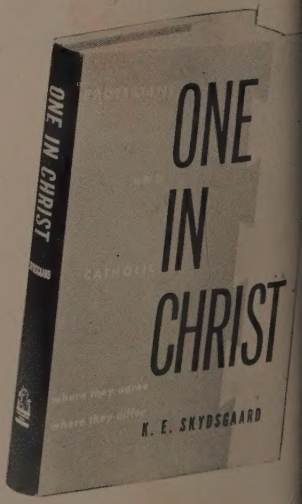

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